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THE·BETTER·WAY

AN ADVOCATE OF SPIRITUALISM AS A SCIENCE, PHILOSOPHY AND RELIGION.

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CONTENTS.

FIRST PAGE—A Brief Plea for Individual Rights, by Hon. Sidney Dean; Status of Wealth and Obligation of the Wealthy, by Hudson Tuttle; Synopsis of Lecture by Lyman C. Howe.
SECOND PAGE—Spiritualism and Science, by Lita Barney Sayles; From Soul to Soul, by Emma Rood Tuttle; Reception to Mr. L. C. Howe; A Spiritual Letter, Etc.
THIRD PAGE—Our Question Department; A Seance with Mrs. Seery; A Bible Miracle Repeated; A Dying Engineer's Vision; Modern Science; Advs.
FOURTH PAGE—Editorials: Expected Messiahs; Not a Truth Seeker; Bob Ingersol for President; Beware; Blessed be the Poor; Minor Editorials; Personals and Locals; News Items.
FIFTH PAGE—Society Correspondence; Ads.
SIXTH PAGE—Ladies' Department: Two Scenes, Poem, by Mabel Hayden; A Chat With Housekeepers; The N. D. C.; Watching and Waiting, Poem, by Mrs. G. B. Clark; Gold, by Mrs Churchill; Meetings; Advs.
SEVENTH PAGE—Through the Crucible; Literary; The Tariff a Tax; How they Testify; The Deepest Lake; Correspondence from Spring Hill, Ks.; Elk City, Ks.; Brooklyn, N. Y.; Advs.
EIGHTH PAGE—Psychic Research Society; Electricity; Minor Items; Pungent Paragraphs; Movements of Mediums; Advs.

Original Essays.

Written for The Better Way.

A BRIEF PLEA FOR INDIVIDUAL RIGHTS.

BY SIDNEY DEAN.

"Little deeds of kindness,
Little words of love,
Make of earth an Eden,
Like to that above."

The relative view of Spiritualism is the one generally considered by its speakers and writers. The reason first may be found in that law of comparison, or contrast, by which each advanced step, each newly discovered law or force, or of adjustment of known laws or forces, voices its superiority and seeks to make that superiority effective by showing the weak or imperfect points in the shell or womb from whence it emanated or something new and improved.

But must we necessarily live in either the atmosphere or the spirit of comparison and criticism of the old, from whence we were born or evoluted? Does not both wisdom and discretion indicate that we should seek a nearer approximate perfection, by the honest and careful scrutiny of seeming defects, inharmonies and ill-adjustments, in order to place the newly-born child of progress upon an unassailable vantage ground, as well as to develop all that is true, useful and beautiful within it?

In other words, should not thinking Spiritualists, and all other intelligent minds attracted by the facts of a psychic character, study Spiritualism *per se*, in itself, in its teachings, in its phenomena both present and possible, and in its discipleship, so as to discern both the helps and hindrances within them, organized or unorganized, which aid or retard greater and more full disclosures of this psysic force? Should not the spiritualistic press and platform be largely devoted to the conserving and development of our own faith and philosophy, the harmonious and successful management of our own household, rather than waste their forces in sharp and acrid criticisms upon spiritually defunct faiths and societies.

Of course, in so doing we shall necessarily touch the quick of some nerves of sensation in the organism of mediums or sensitives. But need this be done harshly, or with the spirit of a censor who dips his pen in the gall of which his own nature may be full; or in the coarse and emphatic language of diatribe, or with the spirit of condemnation, of which the world has always seemed to have an excess, and of which to-day, there is no famine either among Spiritualists, Agnostics or Orthodox disciples. Delicate machinery is never safely adjusted by sledge hammers, but a single drop of oil is often more effective than a creating and adjusting genius, supplemented by the tools of an experienced mechanic.

We may handle theories, facts, philosophies and systems both philosophic and creedal, with all the vigor we care to expend upon them, but they are not human, with a sensitive soul set in a sensitive physical organism. When we touch the latter we find not only an equality of rights, but also a moral and mental brotherhood of rights. If we are moved to apply the sledge hammer of vigorous adjectives and condemning expletives, we should remember that these tools of the blacksmith and stone mason are as much theirs by right as they are ours, and that our glass house is as transparent and as brittle as theirs,—so transparent in fact, that egotism, assumption, the spirit of dogmatism and dictation, or the selfish desire to lord and rule, are clearly discerned by others.

In dealing with those of our own household of faith and philosophy, in order to arrest apparent abuses or expose errors of philosophy or assumed phenomena, or bring into harmony seemingly antagonistic personal elements, our touch should not be less delicate than the sensitive finger of the skilled physician applied to the pulse of his patient. Nay, our own spirit, filled with the highest yearnings for the best and most advanced forms of spirit intercommunion, should be as tender as the love of maternity. The plainest words ever spoken by a mother to her wayward son, if met with the tears of love, never failed to find lodgment and to find an answering chord within the heart of the lad, while a stern and dry-eyed command, which carried with it the sting of the lash, found only a stubborn spirit revolt, though suppressed in speech.

There are many things for us to remember in honestly and earnestly seeking to bring into harmony this earth sphere of life and to adorn it as a palace for the reception of our spirit guests from supernal shores. We are the earth instruments, the physical and the psychical machines through which they bring to the living generations in the mortal, the positive knowledge of a future conscious, eternal life, and the characteristics of that state of existence. We are simply the frame and the spindle for the spinning, or the loom for the weaving, by angel fingers, this wonderful web and woof, this "cloth of gold" of eternal life. The more perfect the machine, the best adjusted, with the least friction, the easiest manipulated by spirit touches and the finer the fabric wrought. Oh, if mediums could only comprehend a tithe of the truths and the blessings hidden in their gifts awaiting disclosure, how self-pride would retire from the soul and humility of spirit reign undisturbed! How the horror of being a servant of the celestial messengers would fill all the nature like a perfume enveloping, like a radiant glory, the whole life!

But the things to be remembered! Let us revise one or two, primary and essential. And first, as touching ourselves, we must never lose sight of the fact that we, as individuals, have no patent of authority from God or man which confers an infallibility of wisdom or judgment, neither the power of dictation to others. What we may deem the highest wisdom and of paramorent necessity; the only possible course dictated by prudence, safety and preservation, may be, in fact, the merest folly, to the vision of others. And a brother or sister with a clearer gift than ours, may have discovered the truth thus hidden from ourselves. All brains are not alike sensitive or capacious, or cultivated, neither are all spirits, seeking ministration through mortal machinery, alike strong, and clear, and wise. A leading hypothesis is that each spirit worker in the fields of humanity uses the machines best fitted or adapted to its own powers and purposes.

Again, we should never forget that, however wise or experienced we may consider ourselves to be, the angel world possesses a greater wisdom and has a larger experience. Hence, in all matters relating to their work we should wait the voicing of their wishes and will and not volunteer our own. If this great psychic movement of the ages depended wholly, or in a large degree, for its success and final triumph upon the mortal wisdom or will, or upon individual force exercised while in the material body, its life would be brief and its coming proved to have been untimely. If we would refrain from exalting ourselves, content to voice the wisdom and the will of exalted spiritual guides, our message and our work would be more readily received and acknowledged by the thinking world.

Still again. The evidently wise "diversity of gifts," using each medium for some special calling or work, such as rapping, trance, inspiration, prophecy, healing, etc.,—not conferring all these varied powers upon a single sensitive organism,—should teach us that no one mind or will, in the form, can justly comprehend or wisely direct as to each case; and if not in the individuality then certainly not in the concrete or whole. The attempted direction of our individual life-work by another fellow mortal should lead us to a broader and more comprehensive view of the true relationship which should exist between man and man.

A society, like a church organization, can be gathered about a fixed creed, and can establish formulas of organization, of service and of the personal lives of its individual membership, within certain great laws which pertain to the individual, which are by right and by endowment, exclusively his own. If he does not see fit to surrender these rights to a formal creed, or to the ruler of society, formulated by a majority, or handed down from former generations, he is free to refuse to join such organization; or having joined and having received greater light, he is as free honorably to retire from such society. The only exception to this rule is found in the assumption of the Papal church that, having been born of the loins of Roman Catholic parents, he is, by birth, a member of the Papal church and cannot dispossess himself of that relationship. That is the essential oil of the monarchical principle applied to an organization calling itself a spiritual church. It is the assumption that all personal, individual and relative rights are, if right, absorbed in church organization. That doctrine might do during the dark ages of history, but cannot be enforced under the light which comes with the dawning of the twentieth century since our brother of Judea taught the supremacy of individual right in directing an individual life.

But where only the foundation truths of a great philosophy and a reasonable and consistent religion are proved unmistakably; where diversity of gifts is the rule and not the exception; where each spirit control is seeking the highest development of his or her own medium of manifestation; where the many are the observing servants and the few the philosophers, students and wondering critics, would it not be rashness to seek a change which would involve the suppression of the individual and his special spiritual gifts.

We enter a plea for the right of the honest medium to his or her own gifts of the spirit and their free exercise; for the judgment of charity upon all honest mediums; for a generosity of spirit which will not dogmatize and require submission of others to the dogma, and for a wealth of love in the individual heart which will create modesty and forswear assumption; and above all for the abolition of the lash with its sting and smart, from both the rostrum and the press.

The reply is made that this great mission of phenomenal spiritual life is honey-comed with simulations and fraudulent manifestations in the interest of money getting and temporary fame. Has it not always been so with all movements signifying progress? Did not the Egyptian magicians "do so with their enchantments," imitating the phenomena said to have been wrought by the command of the medium, Moses? But is Spiritualism responsible for these money grasping knaves and their acts of deceit? No! Every honest and true Spiritualist loathes these tricks, and can hardly retain enough of charity to call these beings fellow men and women. Expose frauds, the more the better, but do not forget that a counterfeit bill is a sure indication of a true bill and a solvent bank behind it.

Written for The Better Way.

STATUS OF WEALTH AND OBLIGATIONS OF THE WEALTHY.

BY HUDSON TUTTLE.

In a recent number of THE BETTER WAY, Mr. Thomas Lees pays a just tribute to the character of Mr. J. H. Wade. Mr. Wade had been a believer in the phenomena of Spiritualism many years and always manifested great interest in the phenomena. He was fearless in stating his belief without being obtrusive, and never concealed his views. Thus far the eulogy of my respected friend Lees is just, but it seems to me that when he extols Mr. Wade's influence and helpfulness to Spiritualism he departs somewhat from that justice which ought to influence us with the dead as well as the living. I do not wish to be understood as dictating to any one what disposal they ought to make of their wealth, but when it is said publicly that they have made good disposition of it, the door of criticism is opened, and better uses may be suggested.

Mr. Wade was the possessor of vast wealth, estimated at twelve millions of dollars. He was fortunate in seizing control of the telegraph before its value in modern civilization was realized. The lightning turned everything he touched to gold. He had so much wealth that had he lost a million dollars he would scarcely have realized it. He and his wife were believers in the phenomena of Spiritualism and received great comfort in the communications received from their son in spirit life. Whenever public mediums came to Cleveland they usually invited them to their palatial residence for the purpose of private seances, and were said to be liberal in their support. Yet Spiritualism seems not to have taken a growth beyond phenomena with them. Although Mr. Wade in his will devotes $500 a year to be used by his trustees in promoting Spiritualism after a manner they consider best, and he speaks vehemently, even harshly against the orthodox churches, when Mrs. Wade departed this life the service was read by an Episcopal minister, and at the funeral of Mr. Wade a Methodist minister attended. Mr. Lees was present and sat by the side of the preacher, but was not invited to say one word from the spiritual standpoint, although he is capable of saying more in ten minutes than an orthodox minister could say in an hour. This was quite in harmony with Mr. Wade's life.

Cleveland has one of the oldest established Lyceums. Its officers and supporters have with self sacrifices given it support, and made it the rallying point of Spiritualism for the city. It is the only effort there made to push the evidences of the spiritual gospel of work to the children. The want of funds has constantly hampered the effort. See what Mr. Wade might have done! An amount, he would not have felt the loss of, would have given the Lyceum and Spiritualists a beautiful temple, and a perpetual endowment fund.

Generations of children would have raised up and called him blessed. I think he has been known to assist the Lyceum, but no more than many of its less wealthy workers. He did not give it the influence of his presence and rarely was seen at lectures. The support he gave mediums was strictly for his own benefit and entirely selfish.

What might he have done? There are several journals devoted to Spiritualism which have been sustained mainly by the persistent devotion of a few earnest souls. What a small amount would have endowed them all, placed them beyond the chances of failure and allowed them to issue free editions to scatter broadcast in missionary work. How many mediums are giving their very lives to the work, tortured with care and want, who with a fostering protection would develop powers unrealized before.

Had Mr. Wade been so disposed he could have accomplished all this and not expended a twelfth part of his wealth. Instead he gave promises of what he would do providing others began the movement, and ended by leaving $500 to be expended by trustees who know less about the wants of Spiritualism than the Spiritualist does about the needs of the churches—left in a manner that makes it practically useless. Seybert thought he was benefitting Spiritualism, while he could not have done anything more certain to bring disaster.

While accepting Spiritualism, firmly believing it and bitterly opposed to the doctrines of the churches, Mr. Wade gave all his social influence against Spiritualism and in favor of sectarian religion! His vast wealth which might have been diverted from the temple of mammon and made to do incalculable good, remains in the hands of his family to accumulate unless wasted by the extravagance of aristocracy. Mr. Wade is not alone in his treatment of Spiritualism. He has the company of a great majority. Even Judge Edmunds gave nothing to the cause, but left his estate in such a manner that it was almost certain to fall in the end into the hands of the Catholic church he abhorred. The peculiarity of professed Spiritualists in their allegiance to the cause they earnestly profess to love, and claim to be the very sustainer of their spiritual lives, is most remarkable. How very few of the whole number who do not on the momentous occasion of death revert to their old belief and employ ministers of the gospel, thus throwing their influence on that side. All this they have a right to do from a worldly standpoint, but from a spiritual, wealth has obligations and duties and the possessor of great wealth holds it in trust. Senator Stanford has set an example to all the world. He did not wait for others to "do half," but founded a great free college, with an endowment which no king in the world can duplicate, and generations liberalized and enlightened will speak his name in praise. The great center of learning on the Pacific Slope must henceforth ever be this liberal's university.

His example is commended to those Spiritualists who have wealth. The opportunities for its use are on every hand. Soon they will cease to have possession or control. Will they place it where it will become the means of help and enlightenment, or leave it for the struggle of greed? These questions are asked without reflecting praise or blame on any one. Every one acts according to their highest light with the best intentions they are capable of entertaining; but this is not saying that they may not receive higher light and be actuated by better purposes.

Written for The Better Way.

WHAT IS RELIGION?

LYMAN C. HOWE.

"What is Religion" and "What is the Gospel as taught by Jesus" were the subjects presented by the First Society of Spiritualists to their speaker on the last Sunday of November, and of which the following is a digest as sent by our correspondent:

In reply to the first, through the inspiration of his guides, he said: Definitions differ as we change. What is religion to one is heresy to another; what is a blessing to one is drivel to another. Names undergo modifications in their significance, as we in our appreciation of the thing named; hence religion, as a term, applies to all forms of worship and non-worship—to all forms of associating thought gathered as conceptions of spiritual and immortal as nature and their relation to that unknown nature: for want of a better name we call God. The Naturalist sees his God in all forms of animal and human life, and those who have no conception of nature appreciate religion as something contrary to nature, and nature is at enmity with its God; that is the old mythical, dogmatic idea which still adheres to some who consider themselves tolerably well unfolded, and there are even Spiritualists who divorce God from nature. There are those "anti's" to everything, who say there is no God or religion, and who are as inconsistent in their negations as the other are in their appellations. We must all worship something—whether sweetheart, wife or baby—but no human being ever worshipped God direct. We can only feel reverence for that which we apprehend, whether we comprehend it or not. We only worship a minor conception of God, which may be the right way to lead us on to the ultimate God, if we travel long enough. Hence the meaning is limited, because no human being can worship the infinite God, because it is incomprehensible. From the Spiritualist's standpoint religion is a worship of the truth, the beautiful, the pure, the eternal God, wherever and in just the measure it comes to us we are able to approach and appreciate it.

It may consist, in part, of prayer, but we pray to God through the avenues accessible, and which can aid us, and not to something we know nothing about. Our religion works as well as prays.

In speaking on the gospel taught by Jesus, the controls said that he taught antagonistic and conflicting doctrines, as mediums and speakers do now-a-days cross their track. His doctrines would be that ascribed to him by action and precept. Some of the doctrines taught by him are not practiced by Christians at the present time, and if the whole world should practice them we would be naked savages, hungering and dying of starvation. But there is an opportunity for a more liberal interpretation, and it is not just in any way to give a narrow interpretation to anything we disagree with. The injunction to "take no thought for the morrow" is meant to have been applied to his army of chosen mediums.

INTELLIGENCE.

"Inherent in every atom of matter there is the Eternal Force, the divinity which carries it on and up." This is to-day the affirmation of both religion and science. That this force is intelligence is also fast becoming the accepted belief. Of this intelligence, the limited intelligence of each individual thing forms a part. Each phenomena in nature is a manifestation of it; for through things it evolves itself. Through man this intelligence is manifested to the greatest degree of all things only because as an organism he is the most complex thing; but it is only a difference of degree, not of kind. Clark, in the conclusion of his work on "Mind in Nature," says: "Thus it appears that there is a plainly visible intelligent controling power, which is manifested with unvarying regularity of character. Every day reveals to us new channels in the course of nature; but as we trace them back to their source, we find them all to be branches of one great current which forces them onward and straight forward into the universal ocean—the end of all things and the beginning of the new."

Man is not the most intelligent thing in nature, but he is the most consciously intelligent. Self-consciousness alone distinguishes him from other animate things, but whether self-consciousness is not partially developed in the animals below man, is an unsettled question. I believe that self-consciousness in man is only a difference of degree from the consciousness of the horse.

Chemistry is revealing some of this intelligence, but if man knew all intelligence there is in matter he would know what God is and man is. President Alexander Wilder gives us some hints of the unknown. He says: "Intelligence is manifested through every organism; we realize it in the birds and beasts about us, but the very lowest forms of animal life, though not intelligent, give proof of intelligence." "Bruno believed," says the popular Science Monthy, "that the universe had an animating soul, which was different through every form of material existence, giving to each powers and properties it was found to possess."

Evolutionists now declare that "There is throughout nature a mysterious but undeniable presence of mind, and it shows itself even in those things which have no mind of their own; which are blind and irrational in their individual being.—Alcyone.

Effects of Magnetism.

The fact has already been communicated to us by Heinrich von Langsdorff that he has often found that rings, watch chains, brooches, etc., acquire a dark tarnish if the persons wearing them are magnetical, and now C. B. Schafer, a magnetizer, sends us from Glauchau observations of some cases of similar character.

At the house of a singer, W——, the copper warming bottle, which he kept under his feet, quite bright, after a magnetization (magnetic treatment) suddenly became quite black, likewise the back of the silver cylinder watch.

In the case of a lady for whom Mr. Schafer had magnetized water in a covered glass, an oxide appeared on the cover as soon as the lady took a little of it.

He also related success in preventing an arm from being amputated. It was a case of blood poisoning, as the doctor declared, and the arm should be amputated. Mr. Schafer magnetized arm and hand in the presence of the parents and other witnesses, and the hand immediately assumed a different appearance. Now it is healed, except a stiffness in the fingers, which Mr. Schafer hopes to remove.—Spiritualistische Blaetter.

Written for The Better Way.

SPIRITUALISM AND SUICIDE.

BY LITA BARNEY SAYLES.

A few words from my standpoint upon the important and interesting subject noted above, may perhaps be interesting to the readers of THE BETTER WAY. No other sect or denomination, if I may use the latter term, has the facilities of ours for determining the status of souls past to the world of spirits, and therefore almost any one may give instances of communications received from those who, unfortunately have entered, seemingly in advance of time, and by their own will, into that world.

Under the above heading in THE BETTER WAY of Nov. 15th, Mr. Silas Tyrrell makes a reason for an unpleasant tirade against the editor of The Banner of Light on account, so far as any present reader can know, of the little quotation therein made from the editorial columns of that paper, in issue printed more than a year since. It appears to be partly invidious and unjust also, as no reasons appear in the quotation above referred to, which might give excuse for the many reflections cast upon that veteran of the spiritualistic press. However he is not so antiquated yet, despite his seventy-six years, but that he can make such reply as he deems fit, to his censor, but if he wrote words that would justify much of the strictures that appear in above mentioned article, it would have been well to have printed them entire, before proceeding to criticise so mercilessly.

Much that Mr. Tyrrell says is entirely reasonable, as is also the assertion of editor Colby concerning the communications of the unfortunate suicides from the spirit world. In asserting the fact that the suicide is a "coward," nothing is necessarily included concerning "heavenly" or other "principles." He is merely making record of the general condition of suicides when reported back to earth. If they do not call themselves "fools" as well as "cowards" for leaving, in a sane and healthy condition, the duties and privileges of earth life because of their own lack of stamina which could not breast the fierce tides which others, braver, do breast, but selfishly took their own lives and plunged their families and friends into disgrace and despair, and perhaps destitution, it only shows that they are really destitute of manliness and moral sense, and are a small loss to the world at large, however much to the affectional life of their immediate friends.

But I believe the truth to be this, that but comparatively few who are in a healthy physical condition commit suicide in a sane condition. The mind is often unbalanced and abnormal in some one of its departments, while to the world at large their is no evidence of insanity. Pre-natal causes often bear unsuspected fruits. The man to whom visions of suicide in various ways, presents itself over and over in dreams of night and visions by day, and which are put away again and again until at last they project themselves so overwhelmingly that all power of discretion and control of action is taken away, is to all intents and purposes a monomaniac, is irresponsible for that moment's work, and an object of the greatest pity. All, both on earth and in the spirit world, must fully commiserate the condition of such an one, and as opportunities offer seek to lift him to higher appreciation of himself, and to a stronger and more self-assertive position.

I see no reasons for the taking of exceptions by Mr. Tyrrell to what he quotes from Robert Dale Owen, for he follows it with just such an example as might Mr. Owen himself. It is deplorable that life, where prolonged in disease to any such agonizing condition as the young man's with the dreadful cancer, who was made to live by artificial means till his disease could have time to attack some vital part, may not be cut short by some narcotic accidentally left in the way of the sufferer. Why may we not be as merciful to our friends as to some suffering animal, Mr. Tyrrell well asks. But he forgets that he thus substantiates Mr. Owen's argument. Such cases as this are their own justification for wilfully leaving bodies no longer fit for the indwelling of the immortal spirit, and call for no after punishment in the higher life.

There is a deeper significance to this problem that I must leave to the thoughtful consideration of the theosophical Spiritualist. For theosophy and Spiritualism must hereafter walk hand in hand in all these occult and mysterious questions. The former may and doubtless can assist to solve many of life's problems which are unsolvable to the Spiritualists at large. How far the actions of past embodiments have to do with those of the present life, whether the exact requisite elements to the full growth of the spirit are not taken up in these short lives, even of those which cease in infancy, and therefore whether Pope and some of our modern philosophers may not be correct in their declarations that whatever is—is right, I must because of my own insufficient knowledge, leave to wiser heads and their inspiration to determine. But, however these queries may be decided, there is, and must always be, a time after the entrance into the spirit world, when the released spirit will not cease to upbraid himself for what will seem to him to have been sheer cowardice. When the spirit-brain is opened to the teachings of the wiser ones in that upper realm, he may then be ready to forgive himself for succumbing to what seems to have been an inadequate reason for his selfish act, forgetting the obligations toward others, that he of his own free will and act had taken upon himself and seeking only his own gratification and relief. Such a condition is for its time a hell of such magnitude as to satisfy our old-fashioned orthodox friends, and to have influence to deter any who may take cognizance of these results, causing them to recognize a solemn sense of duty to themselves and others, and stand strict monitors over the selfish portions of their own natures.

Written for The Better Way.

"FROM SOUL TO SOUL."

A Selection of Poems, by Emma Rood Tuttle.

BY ° °.

True poetry is the crystulization of thought. It is to prose what the gem is to the rough rock which encloses it. The poet is born, not made, and unless thus endowed the university cannot bestow more than a veneered imitation. The paste diamond glitters but the heavenly pie is not in its heart. The true poet strikes the chords of sympathy, and his thoughts are the crystalized feelings, anticipations, longings, ideals and aspirations of the human heart.

When we take up this volume "From Soul to Soul" and begin to read, we at once feel that indeed we are holding communion with one who in the highest sense is a poet. There is no pretense. There is no vain display of introverted lines and obscure sentences. No sounding words or labored rhymes. The thought flows clear as a mountain spring, and rhyme and rythm are as much a part of it, as the murmer of the fountain.

We can but repeat what some critic said of Mrs. Tuttle's verse: "It set itself to music, and repeated itself in the mind like a song." In all her voluminous writings, no one can find a sentence written for effect, or a superfluous word. There is always a high purpose, a noble aim, and each poem is like a picture, designed and finished by a master.

There is not in this varied volume a poem made to order. Not one written because the object was writing. They are evidently called into being by the occasion, and with the imprint of the soul, with the agony of hot tears of sorrow, or the joy of fullness and happiness. They are rebukes of wrong before the very eyes, or the praise of magnanimous deeds which are of the present hour. They touch the heart and the intellect because the reader finds his own words expressing longings and desire reflected in the pages as in a mirror.

As an example of a sad refrain and the reaction of the mind having a clear insight, is a "Song for a Dark Day," of which we quote the opening stanza:

The time will come when these tired eyes of mine
 Weep out their last sad tears;
When in my Father's house, in lands divine;
 I shall forget these years.
When hued like faded lilac blooms, these lips
 Shall sigh again no more;
When angels from life's golden mountain tips
 Will ope for me Heaven's door.

The time will come, my darling, though I cannot tell the day.
When the peace of perfect stillness will relieve this quivering clay;
When the rocks on which I bruise me in these sullen days of dole,
Will be left among the shadows by the liberated soul.

Then their comes the strong self-reliance, gained by victory over obstructions.

Ah! I have passed on from the days when in weakness I trembled,
And drew close my veil when I knew that grim danger was coming,
'Till through it mad fires only rose-colored blossoms resembled,
And, lulled, I walked onward, my gladsomest melodies humming.

He only is brave who is brave with an eye on his peril;
Dull ignorance knows not the meaning of victor nor coward;
She plays with red poppies, and circles her forhead so sterile,
Albeit her couch with the poisonous nightshade is bowered.

So blow back the veil from my face, oh, winds of the turbulent present;
I wish it aside, although soft and protecting its tissues.
'Tis best to see clear, if the weather be stormy or pleasant,
Wide-eyed to face Life as she faces the soul with her issues.

There are many poems which make direct appeals to the mother's heart, but the one we give the preference is "Growth in Heaven."

The mother sat in thoughtful mood and watched fair Claribel,
Standing among the garden flowers, pure as a lily bell.
The floating gold about her face, and white robes made her seem
Like some young angel, brightening a brief midsummer dream.

How blest this mother-heart to rear so fair a child, I said.
"Oh! if you could but see the two! the living and the dead!
So near alike my infants were that never one could tell
The which it was one stooped to kiss, Clarine or Claribel.

"They seemed like Paradisal flowers downdrifted from the skies
Upon my pillow, all the lore of God's love in their eyes!
But when they grew so large their feet chimed music on the floor.
One died. The preacher said, 'Henceforth ye know her life no more.'

"That fateful day Death's presence stood between my pretty pair,
I scarcely dreamed that any hope could lighten my despair;
It seemed so recklessly unjust; Clarine lay dumb and chill
While Claribel, her counterpart, lived, warm and laughing still.

"What though I writhed in agony and loathed to draw my breath!
Though I should die, and all things die, she could not wake from death.
And so at length, by slow degrees, my soul began to cry
For something which would compensate my dire calamity.

"And lo! this truth flashed like a star athwart my spirit's gloom,
The growth of all unfinished lives beyond the silent tomb.
I knew as Claribel's sweet life unfolded in my view
As surely, and by such degrees, Clarine was growing too.

"Ah, joy! no mortal tongue need say its icy words to me,
I know, as well as soul can know, they walk in company.
And that as Claribel has grown from bud to perfect bloom,
Clarine has grown to womanhood beyond the charnel's gloom.

"If I were called to Heaven this day, my ready soul would meet
A daughter like my earthly child, serenely wise and sweet;
And so I thank you doubly much for all the praise you said,
I wish your eyes could see the two—the living and the dead."

Our early dead. So safe, so safe from every sin and wrong.
We mourn a broken strain we thought would swell into a song;
We feel a hush which left unsaid a volume sweet and grand;
But life and growth in Heaven, as here, march onward hand in hand.

In the line of humorous verse, there are several, which not only are amusing, but in their quaint satire convey profound views on vital questions. We give space for one example as it touches the much discussed "Sunday Law," and pricks the theological bubble with the keen point of common sense.

I've two neighbors living nigh,
 One is Jones and one is Walker;
Walker is a machinist,
 Jones a polished pulpit talker.
Both are honest, pleasant men;
 Both have families to work for,
Both stand hand to hand with toil,
 Neither 've lazy souls to shirk for!

But it puzzles me to solve
 How the church-folk view their labor;
Jones on Sunday earns his cash,
 All on week-days must his neighbor.
Let me, in my plain; blunt way,
 Put in shape my humble query.
Help me, reader! Knotty snarls
 Always make my poor head weary.

What I wish to know is this—
 Why is Jones a petted worker,
Earning, Sunday, clothes and bread;
 Walker but a guilty lurker,
If on Sabbath morn he goes
 To his work-shop still and quiet?
Jones would have the Christian's priest
 Walker rouse them to a riot.

Work is work, and cash is cash,
 Men are men, and Sunday Sunday.
Jones and Walker both are right:
 God works Sunday just as Monday.
Why do not his little folk
 Bluster up and serve indictment
That he wheels the earth ahead?
 That would be a rare excitement!

We can only give the reader a slight taste of the feast the volume offers, but we cannot refrain from quoting this exultant poem, which must thrill the soul of everyone who has labored in the field of reform:

O, soldier soul! in life's unceasing battle,
 No rest from action, no discharge, no truce!
Winning or fainting, falling or exulting,
 Thy powers are thine alone for fullest use.
Love may essay to aid, Hate to destory thee,
 Still thou must fight in solitary strength,
Each hour, each moment, even to that ending
 Where days and hours grow infinite in length.

But in the lulls we dream of golden ages,
 Holy transparencies of peace and rest,
When time, which must eventually be tender,
 Shall take the ice-masks off from face and breast.
Unlanguaged, unexplained, but comprehended,
 Who then will care to utter plaint or moan,
Feeling the long, deep loneliness is broken?—
 All this lies past the tabulated stone!

The volume also contains several of the most popular songs of the author, with the music, which previously have been only obtainable in that form. This greatly enhances the value of the book which is well adapted for a holiday gift.

Reported for The Better Way.

RECEPTION TO MR. L. C. HOWE.

The reception tendered Mr. Howe in New York City on the evening of the 29th of November was a testimonial of popular favor that has seldom been equalled in Spiritualist circles here, and must have afforded that gentleman intense satisfaction, even though his inate sense of modesty would not permit him to regard it as other than a mark of the esteem in which the instruments of the spirit world are held by the people. The event took place in the magnificently appointed parlors of Mrs. M. E. Williams at 232 West 46th street, and a profound debt of gratitude is due her for having contributed largely to the pleasant results. Everything that experience might suggest, and that energy and painstaking endeavor could procure, she obtained for the occasion, and together with the dazzling display of feminine grace and fashion, and the gentlemen in all the splendor of evening dress, combined to make this reception one long to be remembered. Mrs. Williams acted the part of the excellent hostess, and by her uniform graciousness of manner, her countenance radiant with smiles, and her bright and lively conversation, she has endeared herself to many newly made friends. She was ably assisted in the work of the evening by her fascinating daughter Gertie, whose winning, girlish ways, her happy and cheerful disposition, and pretty, intelligent features, have made her the pet of her mother's vast circle of acquaintance.

The music was under the direction of Prof. J. Jay Watson (of Ole Bull fame and a staunch Spiritualist) and did credit to the artistic ability of that gentleman. Some of those present also added to the pleasure of the evening in the matter of music, notably: Mr. Colby, of Florida, sang to his own accompaniment on the piano; Mrs. Bartman sang a pretty air while she thrummed the banjo, and Mr. Theo. Drury delighted all with a pretty operatic air. The music and addresses were happily diversified with the tact born of the large experience of the eminent Professor.

Among those present were: Mrs. Wolcott and daughter; Mrs. Lukens, of California; Mrs. S. C. Kelley and daughter; Mrs. Baldwin; Mr. and Mrs. Field; Mr. and Mrs. Horton; Mr. J. W. Fletcher and wife; Mr. H. D. Beach; Mr. and Mrs. Morris and daughters; Mr. and Mrs. Geo. De Meto; Miss Kimbal; Mr. C. P. Sykes; Councillor Benn; Mr. J. W. White; Mr. Roake; Mrs. Britton; Miss Astor; Mrs. Dunham; Mrs. Biglow; Mrs. Dr. Cotten; Councillor Elliot Williams; Dr. Paul H. Collins; Mr. Chas. Lack; Dr. Cethuskie; Prof. Zalinskie; Mrs. Dr. Burnham; Mr. Lund and daughter; Mr. T. D. Bunce; and Mr. Leonard Beales.

Following is an epitomized report of the addresses:

Mr. H. J. Newton expressed pleasure to meet so many on this occasion doing honor to one of the greatest apostles of Spiritualism. He had many opportunities in his time to observe the trials and vicissitudes of mediumship, and, according to his experience, the pathway of the medium was not strewn with roses. They may at such times as this partake in a grand hallelujah and be comforted by the knowledge of the fact that Spiritualism is marching on with an irresistible force, and that eventually it will be the savior of the human family. From the center of this broad land to its circumference, as well as from across the sea, there are encouraging sigus that the cause we love so well is growing, and it will continue to spread and shed its rays over the horizon of human aspirations now trammeled by the fetters of priestcraft. Anyone who thinks he can stem the pressure of this flood-tide of Spiritualism has but little conception of the mighty forces that urge it on. Applause.

Mr. J. W. Fletcher spoke next, and his remarks were frequently punctuated with applause. He said it was exceedingly pleasant to join hands in the work of carrying forward Spiritualism, particularly an event of this kind, but it was a very different thing to go from town to town and city to city, where the medium was but an object of idle curiosity. There were pleasant days, when viewed in the retrospect, like other things. To-night there are pleasant faces, pleasant words, and, best of all, kind hearts. Smiles and words do not matter much, for they die, but a kind heart and a warm handshake are to a speaker and a worker a reward for his endeavor. The speaker said he was glad to be able to link the name of L. C. Howe with those of the workers in the past, who have, one by one, passed down the silent pathway of time. There were many eloquent and able men, who, from lack of proper appreciation had, as it were, to roll Spiritualism up and place it on the shelf until it would pay better to take it down, and yet, after a record of many years of useful work and brave defence of the truth, he had yet to hear it intimated that a single impulse of the life and spirit of Lyman C. Howe was not in keeping with the highest and noblest ideals of spirit teaching. Such an offering was not much, but it was the honest tribute of one who was a laborer in the same cause, and Spiritualism teaches the doctrine or giving unto each his due. Turning in the direction of Mrs. M. E. Williams, Mr. Fletcher said he had wandered through the "holy" places of Egypt, Rome and elsewhere, that the world calls sacred, but as he crossed the threshold of the seance room this night, he regarded himself as being in a more sacred and more holy place than the Mecca of the Christian worship. He then referred to a man prominent in newspaper circles in New York, who had that evening, after seeing the materialized form of his brother walk from the cabinet of Mrs. Williams, declared that he had experienced at that time a heaven on earth. He concluded: To Mr. Lyman C. Howe, to Mrs. Williams, and to all others who are speaking the word of truth: Whenever the light within you shines, giving the right hand of fellowship, whenever you are opening the door that swings between this world and the world of spirit, you are doing a great, mighty and holy work; no matter what the world shall say, whether praise or condemnation, whether sunlight or shadow falls across your path, there is within the heart of an honest worker a bright sun that shall shine on and on till it loses itself in the greater sun of all life that shines forever in the eternal world.

Prof. Wilson MacDonald was warmly received, and said he was one of those who stood by Spiritualism from the first rap down to the greatest manifestation of the present. As one who studied the history of Spiritualism in all countries, he said that in no place has it evoluted to such an advanced and evident a position as in this country. He was exceedingly sorry that he could not take so cheerful a view of the future outlook of the cause as the previous speaker, even though it has presented to the world the first great evidence of the continuity of life after the phenomena of death. The speaker took no interest in the advocacy of the "higher teachings" of the philosophy of Spiritualism, and, after all his experience, had settled down to a plain phenomenalist, standing on the firmly based platform of facts. It is the duty of spiritual instructors to teach the world the A B C of Spiritualism. While there are many eloquent speakers and earnest workers in the cause, it does not seem that those now rising are in sufficient numbers to take the place of the workers who had gone before, and in the present state of mind of the American people, a constant exhibition of the facts is necessary to keep Spiritualism in its proper place before them. He deplored the fact that mediums are not now as numerous in proportion to the population as they had been twenty years ago. Let us not live in hope of reward, he said. This is the age of science, and it is a battle of science against idolatry. Spiritualism is not a religion, and the working of religious forms in its ranks has done it more harm than all the other antagonistic forces united.

Mr. Lyman C. Howe rose to speak amid enthustastic applanse. He said he was delighted with the manifestations of interest and sympathy, and variety of thought expressed. He disclaimed any intention to refer to the ovation as being a tribute to any worth of his, but looked upon it with approval and admiration of the spirit influences of which he was an imperfect representative. In reply to the previous speaker, he said that if Spiritualism is not a religion he thought it a pretty good substitute, for he found in it all that religion stood for, minus fire and brimstone. Every superior emotion, sentiment and aspiration that religious doctrines taught him in his childhood was expressed in Spiritualism as it never was in the old religion. Spiritualism took away that fear which was a constant palsy on his religious thoughts and feelings. In going over the history of Spiritualism his observation had lead him to differ from the statement that the number of mediums has been diminishing. He believed that their number has quadrupled in twenty years. Slate writing was unknown twenty years ago, and it is safe to say that there are now a hundred mediums for that phase alone—one of the most convincing phases to the skeptic. Twenty years ago materialization was unknown, and since its first appearance to the world scores of materializing mediums have been developed, and the interest of the people has increased correspondingly. It was his opinion that ten persons are interested in mediumship where but one investigated it twenty years ago, and the mediums increase in numbers to supply the ever growing demand. To the speakers mind not one phase of mediumship can be spared, either phenomena or inspiration. He was not one who differed with any form of medial attributes, because all are worthy. We can only speak relatively when we say one is higher than the other; but all phases are equal to each other and superior to everything else. The intellectual and philosophical proof of Spiritualism have convinced many that would never be convinced with phenomena. But those propositions are exceptional—each help the other. All mediums ought to feel that they are mutually related in the common work, and however widely they differ as instruments that they are working for the one end. I like to have differences, he said. I love the church ministers and infidels above all others, but they will not always let me embrace them. (Laughter.) So I stand back and hesitate until I become assured that the person won't feel insulted or degraded by being known and recognized by a Spiritualist, and when I find he is willing I am ready to co-operate with him whether Methodist, Catholic or Presbyterian. I am a Spiritualist as far as our instincts and tendencies can affiliate. But there are certain natural differences between people. Some who feel a reciprocative strengthening in companionship, and others are so constituted that though they may feel perfectly friendly, they won't work together. Their thoughts antagonize and clash, and their whole conditions are such as to create a jar, and such naturally keep apart without feelings of ill will toward each other. They do not blend and harmonize, and if not by nature, they will not by a crowding or forcing process. Spiritualists gravitate toward each other. The one great authority of life that leads us up and on to that field of glory which is awaiting us in the center around which we cluster as crystals. I thank you for your kind expressions, good words and generous sentiment, for the bracing inspiration of your spiritual magnetism, and for your recognition of the honest and worthy work that I try to as best I can.

Mrs. M. E. Wallace delivered an inspirational address replete with spiritual ardor and intense pathos. She said, among other things, that Spiritualism comes as a religion to demonstrate the fact that no more the parent shall long in vain, but in the present can reach out and clasp the loving hands of those who have passed from the physical forms of life.

W.

A SPIRITUAL LETTER.

CLEVELAND, O., Nov. 20,

C. C. Stowell, Dear Friend;—No you begin to think I have forgotten and THE BETTER WAY. But I sure you such is not the fact. I read paper every week and admire it clean, kind and full of good things bears a significant title and fully it. It points toward the light which yet is only dimly reflected upon the harbor whither our life barks are stantly drifting. The nearer we the more luminous will it appear.

I bless you for bearing in your an olive branch rather than a sword believe that love and good will mightier than armies. It is the dew and not the cyclone and which gives to this world its rarest most beautiful flowers. I think ter to let the unworthy go unrebu than to cloud the innocent with criticism. Fraud and dishonesty judgment upon itself and will soone later meet its final doom.

There are few so perfect they can propriety cast stones. Weakness shadow of greatness. Only now then full orbed men and women and they are prophesies of the bilities of the race.

We have much yet to learn regard those psychic conditions to which are largely indebted for the little know of the unseeen and eternal. not admire what they do rather condemn them for what they are. artist may have many faults, but gives us a Madonna or a landscape in beauty we are touched by his tion.

We admire a Burns when his voices his highland love in a melody sweet it falls like the dew on the flowers. Shall we not also pity when the victim of temptation? Can do less by those sensitives through we get crumbs of that hidden which drops down to us from the of the so-called dead.

I have long since learned we take such manifestation for just what is to us regardless of the vice or of the channel through which it I am also impressed they render cause the greatest service who pre the world our facts and philosophy its simple purity, leaving personal tention to such as seek no higher ployment. But I took up my pen to you I like THE BETTER WAY, may it live to point earth's wander worldlings homeward.

I have long been under a mountain business cares, but I hope to find tim occasionally say a word to enco you in your laudable work.

With assurances of personal reg remain, Yours Fraternally,

A. B. FRENC

Cured of Intemperance by Hy notism.

Carroll Cook, a young San Fran lawyer, who was fond of good com and mixed drinks, suddenly astonis his friends about a year and a half reforming. He drank nothing, but one could get from him the secret change of habits. It has just leaked that he was hypnotized by Kenn the mesmerist, and that he can't swal liquor, as his palate immediately rej it. The secret came out at an eve reception this week. Carroll Cook a guest, and at supper among ot articles on the table was a mince Cook is very fond of mince pie, and took a piece. As soon as he put it his mouth he began choking. When recovered every one wanted to know reason of his curious attack.

"Isn't there some alcoholic liquor this pie?" asked Cook.

"Of course," said the hostess, "the brandy in it."

"That settles it," said Cook, "you my palate is hypnotized."

Asked for an explanation, he said:

"When Kennedy was here, I bec intimate with the mesmerist. I then drinking heavily and rapidly lo my practice. Kennedy said one 'Cook, whisky will be your ruin. I c mand you never to drink alcoh liquors again.' He fixed his bright on me, but I laughed and ordered drink. When I lifted it I could not trol the muscles of my mouth to swal I poured the liquor between my lips it fell out. I tried to swallow the liq as though my life depended upon it, it was no use, and from that day to it has been impossible for me to dr liquor of any kind. One day I was giv a glass of lemonade in a glass that a trace of whisky in it, and the spluttered all over my clothes."

Although Kennedy is now in Lon Cook says his spell is as strong as —St. Louis Globe-Democrat.

Equity in Law.

Only the other day "Judge D McLean, ex-president of the savin bank at Savannah, Mo., was sentenced two years in the penitentiary for defr ing his depositors out of $100,000, w he lost in speculation." Yet it is daily custom of the courts through the country to sentence men to labor for two to ten years for steal from one to five or ten dollars. This the equity of our American crim laws, or the courts that construe the As a rule, the penalty is so glaringly of all proportion to the offense that men can only look with loathing scorn upon our courts and juries.—I clad Age.

OUR QUESTION DEPARTMENT.

1. How do spirits heal the afflicted?
2. What is mind?
3. What is spirit?

DR. N. W. SMALL.

ANSWERS.

1. Just as mortals do who possess the power of healing—by the infusion of magnetism. But to operate thus a medium—a material agent is necessary. A mortal medium, of course, is the best, (and the so-called *successful* physicians are, to a large extent mediums for this effect,) but a hospital, a chateaux, a secluded spot, a spring, a well, a tree or even a statue, if favorably situated for the centralization of spiritual or terrestrial magnetism, may be made the medium for healing by either mortals or spirits, although the latter are as yet the only experts in the art of magnetising material centres for healing purposes. Man will be able to learn this as he understands his own healing powers—knows the principle of healing, and this can only be understood by studying his own moral nature in connection with his physical.

2. Mind is a phenomenon. There is no such thing as mind in the abstract. The action of spirit on matter produces what is generally termed mind, and which is regarded by a large number of materialists as the soul itself or what is believe to be a soul nature of man, though in the main doubting an absolute or independent existence of such after death of the physical. To materialists the mind is therefore but an effect of brain action—the intelligent effect of human evolution. To Spiritualists in a large measure it is the soul or spirit in action, often confounding one with the other but which of itself would be no wrong if it were generally understood or accepted to have "mind" stand for "soul" or "spirit." But as they have definite terms for these TWO entities, "mind" is out of place except as a phenomenon, and is the same between the soul and spirit body in the next life as between the soul and physical brain in this life. In spirit (the hereafter) the spirit body becomes what we may call *all brain*, because every fibre, muscle, function, or whatever else it is composed of, becomes as sensitive to soul action—intelligently sensitive or conscious—as the brain is in earth life. As a spirit we may be said to think all over—not only in the head; for what is here sensation become there intelligence, or acute conciousness bearing on intelligence in comparison to our moral and intellectual unfoldment as an intelligent entity. Spirit *per se* is what the spirit body becomes—all sense or consciousness, which means life; and as such has the same effect on matter that individualized spirit (soul) has. Soul is pure spirit, as it were, and man's soul is an epitome of life. His spirit body is a medium between the two entities, spirit (soul) and matter, and still very material when he first enters spirit life—except he has lived an exemplary or extremely spiritual life while here, which, however, is not too frequently the case—but subject to continued refinement, which is synonymous with continued soul growth; for in comparison to the latter, the spirit body is lost in the soul as a power—not as a thing of bulk or mass—making the percentage comparatively smaller as we advance in soul knowledge or soul culture. The material we inherited in our passage through matter is never lost, for without it, we would lose our individuality, the soul returning to its origin—God or life so-called. Matter is needed to individualize the soul (or spirit as it is commonly termed), and soul (spirit) is needed to give matter form and beauty, force and intelligence, and without which matter would never be anything more than dark space. Spirit is the inherent life principle—intelligent, conscious and omnipotent, and constitutes the God, people so intuitively sense and pray to. Well, they are right. Nature is intelligent. It responds so all intelligent appeals, but only for an intelligent effect. Being intelligence it can only give what it is or possesses. It cannot give bread or money, for those are material things; but it may direct how to attain these things when in need—as many attest. There are some however, who will not accredit nature or spirit with being intelligent. Such are materialists even if they do believe in spirits or know of their return. They may tell you that spirits do these things. That is also true; but where did those spirits obtain their intelligence from to direct you, if not from an originally intelligent source? Like produces like. Without intelligence in nature, there can be no intelligent effect; and if nature can act on inert matter to unfold it into suns, planets, continents, vegetation, fishes, birds, animals and human beings, it certainly should have no difficulty to acting on already developed brain matter. And whether nature (universal soul) or individualized souls—our own or that of spirits—act on it, what difference would it make? None whatever. Either produces thought action—mind, and when it comes from our own soul we call it reason; when from a spirit it is inspiration; and when from nature—figuratively termed God—it is *intuition*, or instinct as it is also denominated. Instinct guides the animal unfailingly, why should it not guide man as well? It does guide him when he permits it; but when he denies God; i. e., intelligence as the origin of intelligence in man, his mind is set against intuitive or instinctive guidance, and he must trust to himself—to his own powers of reasoning; to his own (or present) knowledge of things; to his own godhood or makeup; to his own greatness as a mortal; and is is in danger of attracting spirits who are as self-esteemed, we may say, as he is; and who are as void of spiritual guidance or instruction. But this is not a vice, as some may suppose. If they can get along by themselves—believe themselves strong enough to do without a parent's advice any longer, all the more glory for them in the end. It is not necessary to believe or trust in God to become happy or be with the elect in the future. All must eventually become individualized—able to guide themselves. But whether it is advisable to tear oneself away from the parent stem until able to see clearly ahead or being intuitive enough to sense the intelligent action of nature as we can our own soul, is a question. Everyone to his taste, though, and those who wish to regard spirit and matter as one entity, are about as near the truth as those who regard them as distinct entities for they are never separated—even God (spirit) being unable to manifest except through matter, and man as a god in miniature must take a quantity of matter (spiritualized or refined) into the spiritual of nature with him to retain his individuality or remain immortal. In that respect spirit and matter are one, and in defining one we define the other; i. e., when analyzing it fully—materially and spiritually. Spirit is God and God is spirit. Matter may be regarded as its footstool—its garden in which it plants itself to blossom into little gods, children of the original or cause entity. Man is a combination of both, and as such is allied to both, being attracted to the one he loves the best, or of which he possesses the most. Rejecting the material and inviting the spiritual pleasures of life, leads to God, as it were, or increases the bulk or powers of the soul over that of the spirit body, and as that increases in bulk, volume or force, man becomes freed from the influences of matter and enjoys happiness accordingly. Such is heaven, another figurative expression for contentment or peace and happiness, and which in connection with intelligence is the best definition we can give for spirit.—Ed. B. W.

Written for The Better Way.

A GREAT EXCITMENT.

Mrs. Dr. S. Remmel of Winchester, Ind., had the pleasure of entertaining Mrs. S. Seery of Dayton, Ohio, and great excitement, and general interest are the results.

She gave three public circles and the number increased so rapidly, it became necessary to close the doors the last night, long before time to begin and after they were closed several came and went away again greatly disappointed. Every one was well pleased, lawyers were brought to tears, Judges astonished, Ministers non plussed, Professors were aroused to new thought and the superintendent of our schools is overjoyed. Why should he not be? His mother came, identified herself by singing her favorite hymn, gave him words of encouragement, and told another party in the circle he never delivered the messages she gave him. Her son was puzzled and asked her to whom she had given the message. "To F. S. C.," she replied, giving the full name which was unknown to those in the circle excepting, three or four. Both were astonished and one asked if he ever delivered the message and was told he did not. The son said he never knew she had entrusted him with a message. On finding what the message was, things were revealed to him that were entirely unknown here before.

This is one among the many good things received from those dwelling in the higher life. Lovers came and called for their betrothed, many gave the place and date of their new birth, some gave the attending physician in their last sickness, engagement rings were described, souvenirs were described told, when presented and what disposal had been made of them, and it ceased to be marvelous to have a friend tell you all you had done during the day and what you had said. Such were the tests given. One spirit came and told me to go and tell her sister, Nora White, she wanted her. I not knowing up to that evening, there was such a person in the city, made inquiry and she was informed and gladly responded to the call. Do you wonder there is excitement, when such things can be done and best minds of the city are drifting in a new channel. Even the school children are discussing the possibility of such a phenomena.

She gave private sittings every hour in the day and then failed to meet the demands.

She left leaving a number of engagements to fill in the near future and I in behalf of the Spiritualists and thinking minds of Winchester do extend to Mrs. S. Seery my heart felt thanks and a cordial invitation to return again in the near future.

To those wishing a good medium, one able to convince the greatest skeptic, we take pleasure in recommending Mrs. S. Seery, of Dayton, Ohio.

ELLA REMMEL.

The soul is the life by which everything that has life is said to live.—St. Augustine.

THE DYING ENGINEER'S VISION.

Some years ago in the town of Garrett, in Northern Indiana, the headquarters of the Baltimore and Ohio Railroad's Chicago Division, there lay sick an engineer named Boardman. He was wildly delirious and his ravings took a serious aspect at times. One evening he was told that Engineer Moses had been called to take out his engine, No. 712, on an extra run, following No. 5. Engine 712 was the pride of the road and of its engineer, then so seriously sick. It had not been sent out before, the foreman of the round-house wishing to gratify the wishes of its engineer, but on this occasion it was necessary, as a special train containing an opera company had to make Washington in twenty hours, a run of 853 miles from Chicago, and no other engine on the Chicago Division was equal to the speed demanded by the company, Boardman, lying in his bed, was suddenly gifted with a supernatural power, and in his ravings would say: "Hicksville! Ha! How she spins! Runs up the St. Joe grade like the wind! Twenty-two miles; one stop for water, one stop for railroad crossing, and thirty minutes gone!" Then he would be quiet as the grave for a moment. "Holgate! Listen at her spin! She's got the crossing. There she goes. Defiance to Holgate was like a step to her." His watchers looked at one another. Could he have the power of second-sight to watch the movements of the train? One of the boys was sent to the dispatcher's office, but a few blocks away. Before he returned Boardman had called out a water station, and said: "Four minutes lost. Why could't she do without water? Ah, ha? Watch her pound sand now. Isn't she a beauty?" The man had returned from the telegraph office and, in a whisper, told the other watchers that he had followed the train correctly. A feeling of awe came over the boys. The sick engineer was in a seeming trance. His thoughtscame slower and more laborious. The boys crowded nearer and were about to rise him in the bed, so that he could catch his breath easier, and the family were called, when he sat erect, looked wildly about him, and cried: "Tiffin! Red light! Stop for orders! My God!" [Here he held up his hand, as if reading an order.] " 'Train No. second five, engine No. 712. Prepare to meet thy God. O. K. Cockrell.' " Then he sank back in the bed, dead. The horrified boys stood amazed and speechless. It was a presentiment. One rushed forth to the dispatcher's office and cried to the east-end man: "For God's sake, Dixy, stop second five at Republic." Quick over the wires the call went and was answered, and then this message: "Stop second five." There was a wait of breathless anxiety, when the news came back: "Second five is stopped. Conductor wants to know what for." By this time the story was known in the dispatcher's office, and the answer was sent to Republic: "Had a terrible presentiment. Tell conductor to proceed cautiously to Chicago Junction." Hardly had the answer gone when Attica called up and said: "Stop second five at Republic. First five ditched a mile west of here; engine and three cars off. Cow on track. Engineer killed by jumping." And the man who had saved probably five score of lives lay a corpse at his home, with his sorrowing family. The opera company made up a purse, which, together with the life insurance he had carried, made the engineer's family independent for a time.—N. Y. Dispatch.

A BIBLE MIRACLE REPEATED.

H. L. Suydam, proprietor of the International hotel at Geneva, N. Y., in his pamphlet entitled "The Spirits' Work", relates the follow remarkable sitting with Pierre L. O. A. Keeler at Cassadaga during the past summer:

At two o'clock on Wednesday I reported to the cottage of Mr. Keeler. We went into a room about ten feet square, ceiled on all sides, excepting two doors and one window. The furniture consisted of one pine table, say 36 by 48 inches; three plain chairs. The walls were all ceiled and varnished. Mr. Keeler said, "have you brought your slates?" I replied, "no sir, I come here as an honest man in search of truth; I wish to accept of all your appliances, and if you can deceive me you are the best man." He said "very well, I have slates and can furnish them." I saw upon the floor about one hundred of them. He handed up the slates and said, "you will wash them?" "No sir; I propose to take things just as you present them." His reply was: "I can assure you, sir, you will be better satisfied after you are through if you wash the slates yourself." I replied, "very well, to please you I will wash them." He handed me a wet cloth; I thoroughly washed the slates. The sun was shining in the window; I placed them in the sun's rays, dried them thoroughly. He then broke of a small pencil tip, laid it on one of the slates, placing the other slate, asking me if I had a handkerchief. I had a white silk one that had belonged to my son Willie. We took that and firmly tied the slates together, laid them on the table before us—he being on the south, I on the north side of the table. I then took from my pocket book the envelope containing my questions, emptied them upon the table. Mr. Keeler reached over, took them up one by one, folding each of them tighter together. This I suppose was done to convey a part of his magetism to the questions, giving him the power of mind reading, or second sight, that his familiar control could be able to give something of an intelligent reply. We than sat in common place conversation, when he abruptly said, "Your mother is here, but says she cannot write this afternoon but will this evening; but Easter is here, he will write you." I then spoke and said, "John, have you any advice to give me?" There came three distinct raps on the slates. Then Keeler said, "Easter says take the slates on your lap." I did so. Keeler then could not see the slates much less touch them. He spoke up and said, "do you hear that?" I replied "no, I hear nothing." Then he said, "surely you hear that." I then distinctly heard something scratching on the slates as if writing. He said, "hand them up, turn them over quick." I did so, he taking hold of the opposite end of them and both grasping them firmly. while a severe tremor appeared to pass through him like an electric shock. He said, "untie them quick, open them." I did so. Imagine my surprise, conscientions reader, when I beheld four messages, all from four different persons apparently, no two alike, each one signing his own name in full. One of the persons has been dead forty-eight years. The last one we laid to rest as I supposed one year ago the 16th of this September. As to the contents of these supposed communications from our departed friends each reader must read, mark, learn and inwardly digest to suit his own case, from his own standpoint of sight. It is not supposable that all will think alike. My whole object is Truth in the broad light of this the close of the nineteenth century.

That these four communications were placed upon these two slates by some unseen hand and power and in less than two minutes I do assert without fear of successful contradiction.

The pamphlet containing this and other accounts of the spiritual phenomena, including two lectures from Mr. Suydam for sale at this office. Price 15 cents.

Modern Science.

A watch by which blind people can tell time has lately appeared. It is an ordinary hunting-case watch, with smooth enameled dial without glass or seconds, and immediately over each figure of the dial is a protecting stud to keep the minute hand clear of the dial and permit it to pass safely over the hour hand.

In the recent technological examinations in England in which scholars compete, it is a sign of the times that electric lighting attracted more than twice as many as telegraphy. Paper and glass making, both important industries, had no candidates, nor had the attractive subject of silversmith's work.

One of the greatest problems of the future is thought to be the transformation of carbon energy into light upon the same principle that the glowworn and firefly give their light, and when a single pound of combustible material will furnish as much light as is now obtained from a ton of coal.

In the electric gyroscope for use in correcting the error of a compass neither rolling nor pitching need be feared. It is said to be adapted to correct the compasses with certainty, as its axis of rotation remains fixed as long as it is necessary to prolong the observation.

Data of the trials of three large steamers, showing the comparatively merits of large and small screws, show that propellers of small diameter have in each case proved the more economical and effective, both increasing the speed and decreasing the coal consumption.

The chronologe of the Rev. Canon Cinquemani is an ingenious clock and consists of a single-toothed escape wheel. which propels a pair of pellets and the pendulum. In addition to this there is a chain of lead balls, one of which is discharged ever a revolving drum every quarter of an hour. These keep the escape wheel going and by another contrivance strike the hours and quarters.

Observations of the Muir Glacier show that the fall of blocks of ice from the end is extremely irregular. Sometimes they come tumbling down at five-minute intervals, but there is often an hour's space between two successive blocks. Heavy rains cause more frequent falls.

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CINCINNATI - - - DECEMBER 13, 1890

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EXPECTANT MESSIAHS.

It seems strange that there should be a revival of millenarianism among the whites just as the Indians are excited over a hope of a coming Messiah.

A "pre-millenial convention" has been recently held in Brooklyn and is sanctioned by some of the most noted Christian revivalists. Of the latter the main tenet is, that Christ's second advent will be previous to the millennium instead of after it; it may now be looked for at any time, and is certain within a century or so. It will find the world steeped in iniquity and the church in general cold and indifferent, and the advent of Christ will be the beginning of a revival which will bring on the millenium instead of being the windup of a greet apostasy after the thousand years. Hence the name pre-millenialists.

It has been several times figured down to a certain date, but lately one of their D. D's have concluded that an error has been made in the calculations and that the interesting event will not take place till 1943.

Among the Indians the belief has been spreading for years that a great Messiah was at hand who would call the whites back, raise the dead Indians, restore the Buffalo and other game, etc., etc. Some of them ,however believe that he has already come and waiting in his mountain stronghold for an opportunity to overcome the witchcraftry and influences of the whites; and in view of this little difference sectarianism is somewhat blighting their Indian harmony.

Where in the world the red skins got their messiah notions from is difficult to ascertain, except, like the Millenialists, they too, have a vague intuition of a coming spiritual revelation, and getting it perverted by orthodoxy, expect to see the revelation fulfilled in a material way.

Christ has come and gone, we may say, if the spirit rappings at Hydesville in 1848 may be accepted as the promised revelations, when "old men should dream dreams, and young men see visions, and truth should come forth from the mouths of babes, and wonders performed that should confound the wise (scientists)," etc., etc.

Spiritualism however does not make any claim thereto,but could easily enough do so if it desired—having all the proofs or "signs" necessary to make the claim plausible. But Spiritualists are too practical to take stock in such modes of propaganda, believing that their revelations need no shoring up by robbing others of their Christ, and one whose existence is not sufficiently established to be accepted as a real personage. The principle is venerated and the religion that has sprung from it. But the unreasonable that exists in connection with it is not approved of— that which is based on dogmas, supposition or tradition.

The only dogma that has been universally accepted by Spiritualists is to do right for right's sake—unofficially recognized. Having no form of belief there can be no supposition. They either know or they don't know. Spirit communion is a demonstrable fact and consequently requires no formula to present it to the world. Seekers after truth are not bored with a creed, but simply taken to the seance room and brought face to face with their departed friends. Facts speak for themselves, and Spiritualists therefore live in the present—not in the past or the traditional. The past is not needed when the present gives up the dead so-called. Faith becomes a matter of knowledge, and being in daily communion with the spirit world, they certainly should know of any coming Messiah. But as the spirits themselves don't even know of any such a future event, both the Millenialists and Scalpinghawks may look till doomsday for a Christ and never realize the presence of one. Christ nor anybody else is coming back, except as far as the seance room, and where all who are willing to accept a rational and practical idea of a spiritual revelation may come and partake of the truth.

Injustice, partizanship or favoritism clog the wheels of progress in any enterprise in comparison to its exercise or application in connection with it.

NOT A TRUTH SEEKER.

A contributor in *Truth Seeker* of Nov 29th, writing on "The Vagaries of Spiritism" says in a concluding remark:

"The idea of spirit existence is the giant delusion of the world. Its source is ignorance, egotism and deception."

The writer has spoken his own doom in these words—has psychometrized himself or been impressed by some spirit to do so. The man who believes spirit existence to be a delusion is himself in ignorance, and egotistical enough to believe that which he doesn't know doesn't exist, and in this belief is deceiving himself most of all. The biggest fool on record is the man who fooled himself, and writers of this category are in danger of increasing this record numerically; besides being on a par with the priests of Galileo's time who denied the latter's theory without investigating for themselves or giving it the attention necessary to be convinced of its claims. We have like superficial reasoners today, and among them some who are wilfully blind —bigotted so-to-say.

Spiritism is a fact and a stubborn one at that, however much it may be denied or whoever denies it. One witness is enough to prove a fact, but millions can testify that they have had communion with spirits of the departed—friends who were supposed to be dead—and are willing to testify by oath or signature that they have had tests to satisfy them that the phenomena was what it purported to be—spiritual.

Even scientists of note have made it a subject of investigation and have publicly announced their belief in the theory of spirits—a theory founded on as solid facts as that of Galileo's. Among the latter are the Earl of Crawford and Balcarres, F. R. S., President R. A. S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F. R. S., C. E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F. R. S. E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lochart Robertson; Dr. J. Elliotson, F. R. S., sometime President of the Royal Medical and Chirurgical Society of London; Professor de Morgan, sometimes President of the Mathematical Society of London; Dr. Wm. Gregory, F. R. S. E., sometime Professor of Chemistry in the University of Edinburg; Dr. Ashburner, Mr. Rutter; Dr. Herbert Mayo, F. R. S., &c., &c.

Professor F. Zollner, of Leipzig, author of Transcendental Physics, &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Gottingen; Professor Hoffman of Wurzburg; Professor Perty, of Berne; Professors Wagner and Butlerof, of Petersburg; Professors Hare and Mapes, of U. S., A.; Dr. Robert Friese, of Breslau; M. Camille Flammarion, Astronomer, Ees Sargent, Bishop Clarke of Rhode Island, Profs. Wm. Denton, A. Wilder, H. Carson, Geo. Bush, and 24 judges and ex-judges of the U. S. Courts, besides a host of royal personages and literary geniuses all over the world.

Will the writer in Truth Seeker, in the face of this, say, that he is right and the above named gentleman are wrong? We cannot give him credit for as much ignorance, egotism and self deception as all this, but will try to believe that he is simply laboring under a mistake, hoping he may some day rectify it by obtaining a spirit test that will free him from all further doubt in the matter.

BEWARE!

It is a dangerous experiment to trifle with peoples' religious views or feelings in this country either for political or other purposes; and it is equally unreflecting for religionists to force their convictions on this, the peoples' government. An unguarded alliteration by a reverend gentleman in favor of a presidential candidate and against a religious sect, a few years ago, changed the tide of an almost sure election. Charging certain religious sects with using their influence for selfish purposes has brought disaster to parties making such a charge. Making any special religion the aim of their persecution, government officers have brought political tidal waves to bear down upon them, as was the case in Ohio a few years ago—and probably is part a cause of the recent tidal wave against the party represented by Wannamaker & Co., where a cabinet officer himself informs the prosecuting attorney in a case against a Spiritualist to prosecute under all circumstances. Had it been a charge against one of his own sect he probably would have allowed it to take its natural course without his personal attention, and as happens almost weekly it state affairs. But being a Spiritualist he became very solicitous —noticeably so—and which probably caused a change of politics in many Spiritualists. So it would prove against a party were they to foist any special religious or Sunday duties on the people at large; or even permit a member of their party to make such an attempt; or legislate in favor of any particular religion. The people as a body politic in this country will not submit to any religious intolerance or favoritism; nor permit any special religion to be made the football of government officials or of law itself. The spirit of freedom which pervades and which is inculcated in our original constitution is still predominant as an unseen but potent influence, and seems to inspire or act on the people always at the proper time—inspiring the party that is to be placed in power and disheartening or disgusting the one that is to be humbled. All should take warning. The signs of the times are significant and speak in no uncertain tones. Vox populi, vox dei.

The following item may serve as an accompanying complaint—somewhat on the same principle—and as taken from Wade's Fibre and Fabric, Boston:

"Among other causes for the defeat is the fact that the Republican party has undertaken to regulate the morals of the whole community, according to the standard of Wannamaker and Comstock. Americans as brave and true to humanity as were Damon and Pythias of old are now in prison for no crime. Does the Republican party believe that it can live and give a man power to crush out human liberty? Thousands of native born Americans who never talk politics went silently to the polls and voted against Comstock."

INGERSOLL FOR PRESIDENT!

Gov. Hill of N. Y., is being tickled by Democrats holding up a senatorship to him in order to get rid of him as a presidential candidate. When well out of the way they should make a similar offer to Cleveland. Neither are good candidates for the presidency. The former, though a bright politician and an astute statesman, is too democratic—too partizan—for present state of affairs, and Cleveland is not the man to meet the requirements of the whole people. He may be a good man in administering to the wants of the people, but he is too slow in cognizing those wants. The demand to-day is that the president intuitively know these wants and anticipate them before a clamor is made. Whether Blaine is such a man is the question. He is a shrewd diplomat but too much of a demagogue for the enligtened portion of the community. Alger is good, but John Sherman is better, yet they are not what is wanted in point of liberal progression. The latter would make a good secretary of the treasury, the former a good secretary of war perhaps, with Blaine, Cleveland and Hill thrown in to complete the Cabinet. But who is to consolidate the two parties on this issue? Why, who else but Robert G. Ingersoll! If the liberal or independent party nominate him, our presentation becomes a possibility. If any of the old parties nominate him, he will draw the whole liberal element to his side, including Spiritualists and a large concourse of the liberal church element, but naturally will have to govern himself accordingly. But if a third party nominate him he will be free to do as wisdom prompts, and this would be the first step to true freedom—to a republic in fact. Hurray for Bob Ingersoll!

"BLESSED BE THE POOR,"

They who are poor in this world's goods may console themselves that when they pass over they will have no indispeneible wants such as the wealthy accustom themselves to in this life. Physical comforts as they exist here are not needed there; but they haunt the arisen ones until outgrown, just as the habits of smoking, drinking, or gormandizing haunt those who have made passions of them. Being unable to get along without soft pillowed beds, cushioned chairs, etc., will not trouble those who have not become accustomed to them, and a little abnegation in this respect would not be amiss to very lazy people. Life in the beyond is constant activity and those whose lives have been a constant drive here will find themselves best prepared for the new existence. Idleness in the spirit world means pain or suffering, and we can only keep above that by constant employment. Lazy people are better off here, but as they cannot live forever, they would do well to heed the warning. It is therefore fortunate for some to be poor.

Some people seem to take an especial delight in slicing up other people's religion, and then call it radicalism. Such is rant when accompanied by bitterness, and shallowmindedness when accompanied by ridicule or levity. True reformers and earnest thinkers have no animus for such indulgence. It belongs to the rabble. Respect for other's belief invites respect or deference in return—like attracting like. Truth need fear no criticism, and if we alone have the truth we should be all the more charitable for those who are in error. Let us progress with the spiritual tide, and not remain in the plane of 40 years ago when a little rant was necessary to meet the bigotry of the day. To-day it is not respectable to be invidious. Dignity rules now. Whenever we have swerved from this rule it was not of our invention, but at the solicitation of, and yielding to others. Consistency demands otherwise, but intelligent readers will understand that there are many minds to feed in journalism.

When all mediums begin to preach against jealousy we may begin to believe that the evil is subsiding. Progressive people, however, should not be troubled with it, as it retards perfection, and the age demands the best of everything. We can only be successful in that in which we excell over others, and those who aim for excellence have no time to waste in moaning over competitors.

It is not the ignorance due to lack of opportunity to learn that aggravates but that which is cultured through stubbornness or conceit, and which not only makes saints expressive, but other people as well.

PERSONALS AND LOCALS.

T. C.—Accepted.

O. N. B.—Message received and accepted.

Marvellous manifestations in the Capitol city writes our correspondent under Washington, D. C.

M.—Clean Spiritualism means to be free from aggressive criticism, sectarian dogmatism and unpractical theorism. The issue at hand is a typical expression of it.

On the 17th inst., Mrs. Richings will lead an entertainment at G. A. R. Hall under the auspices of the Union Society of Spiritualists. The program will consist of recitations, vocal and instrumental music. Local talent will be represented also.

Mrs. Fairchild has been called to Boston by a number of engagements and many Cincinnatians regret her absence.

Dr. Baldwin has removed his office to 34 E. Sixth street.

Our Lyceum is busily engaged rehearsing for a Christmas cantata to be performed at G. A. R. Hall on Christmas eve at 8 o'clock. Tickets for sale by the members of the Lyceum. Much interest is being manifested.

Board meetings might obtain a pointer that will benefit them and their societies if they consulted with the spirits through some medium. Remember this is spirits' work—not man's. Success in the engagement of speakers, etc., will be greatly promoted thereby.

Prof. J. Clegg Wright and his estimable lady paid our office a flying visit last week prior to their departure for Indianapolis.

R. H. Kneeshaw,of Montreal, is reported as being a fine inspirational speaker and now rising in the estimation of Spiritualists generally. He is at present located at 79 White street, Saratoga, N. Y., where he is engaged for the month of December by the First Society.

Next issue of THE BETTER WAY will be one similar to this—a sample copy for the world at large.

It is reported that John W. Fletcher, the inspirational speaker goes to California in September '91 on a two year's absence with a probable visit to Australia.

J. W. Fletcher and W. J. Colville propose starting a society in New York where they will lecture alternately Sundays.

Alonzo Danforth is conducting a prosperous Lyceum for the Temple Fraternity, Boston.

In praising a medium or speaker, do so in concise and terse language, if it is intended for others to read. Only vain and senseless persons like to see a long, wordy and senseless article concerning themselves and such do not deserve praise. Nature forbids it as the means of freeing them from this little weakness, if the former is their trouble; and if the latter, it is not appreciated under any circumstances—except by the writer. But often it is the writer who is long winded. To such we would also say "cut it short" if you expect others beside yourself to read it. This is a fast age and people will not be fed on pounds of wind to get at a few grains of thought or one or two facts that might be expressed in a few words. Nor begin your facts with a long prologue or introduce them with a philosophic treatment. Let the latter follow, if such is absolutely necessary, so that readers who care not for the latter may get at the facts without becoming impatient and perhaps skipping the whole article.

We cannot undertake to return MSS. "at my expense" as it is often written. To send a bill for two, four or six cents to several hundred people would not pay the expenses on the same. Enclose postage and we will return it forthwith if not accepted; otherwise we cannot hold ourselves responsible for rejected copy.

Mrs. Richings enjoyed a good reception at G. A. R. Hall on Sunday morning, the friends greeting her with applause as she passed up the aisle to the rostrum, while the orchestra played one of its sweetest overtures—Miss Minnie Bertrand's organ accompaniment lending it the charm needed on an occasion of this kind. "Happy Greeting" was then sung by the audience and Mrs. Richings felt that she was at home and could speak freely and without fear of opposing psychological influences interfering with her remarks, or discourse, as it may choose the hearers to term it. The discourse however consisted of answers to questions sent up by the audience, and each one constituting a subject in itself made it rather a number of discourses, for each one was of a different nature. The questions were varied and brought forth a wreath of thoughts that were interesting and soul gratifying—not only for their intrinsic value but for the effect, being delivered with a pleasing eloquence and grace that made it interesting to one though he did not understand the language. Liberal thought ran through her entire discourse and indicated spiritual growth—one the boon companion of the other in speakers, mediums and reformers generally. The evening services were in order as above, with an addition of psychometric or character reading at the close. Though not an expert in the latter as in the former, she read the character of several persons simply by having the name given orally. In each instance the reading was pronounced correct. Next Sunday Mrs. Richings will address the public again and also the rest of the Sundays of this month.

Mr. Washington McLean, a former proprieter of the Cincinnati Enquirer, and Hon. Isaac M. Jordan, a prominent Cincinnati lawyer, have passed to the beyond since our last issue.

NEWS ITEMS.

The Linne monument will be unveiled in Chicago, May 23d.

Baltimore's last bank failure was in 1837—fifty-three years ago. No city in the country has such a record as that.

Some 500 veterinary surgeons, or horse doctors, in Great Britan, have signed a paper condemning tight check-reins.

Of the 3,000 brewries in the United States foreigners have secured about sixty, representing something over forty companies.

The device tried in Australia to keep out Chinamen, by imposing on each Chinese emigrant a tax of $100, does not suffice, as many still arrive there.

The Farmers' Alliance claim they will have more men in the next Congress than outsiders have supposed—as many as four senators and fifty representatives.

A miller at Oothcaloga, Ga., found the wheels in the mill clogged so that they would not work. After taking three hundred pounds of eels out the wheels turned once more.

The new fast mail train has been put in operation between New York and Chicago. It will hereafter carry only mail matter and travel over the New York Central and Lake Shore roads, and the merchants of the northwest will receive their mail an hour earlier than heretofore.

The Chinese, who have always excelled all other races as saving and successful farmers, are now instituting manufactures and laying railways. It is feared that their unrivaled industry and economy will give them power to supplant the Caucasian race throughout the world.

Will the ghost of Charlie Ross ever down? If he is alive he is a well-grown young man by this time, and if he is a bright one, he must remember enough of his parents and his early life, so that the constant newspaper notices will evoke some answer or some query. He may be alive and contented with his new conditions, but it is more likely that he is dead.—Detroit Free Press.

The New York Sun observes that"New Bedford is virtuous, but for a really virtuous community, Detroit takes first prize. Not content with draping the statues in their museum, the Detroiters are now waging war against a wooden leg in stockings, which is displayed by a wooden leg factory. We hope there will be a heavy fall of snow in Detroit soon, to cover the blushes of her citizens thrown into confusion by the sight of the bare ground."

A bay horse, with head erect and bleeding from several minor injuries, rushed through the swinging doors of Thimig's liquor saloon, No. 288 Atlantic avenue, Brooklyn, and stopped as though checked by a bridle. He was attached to a light spring wagon, and stopped only because the wagon was larger than the entrance of the saloon. It was found that the doors had been torn from their hinges by the animal and one of the large panes of glass broken.

About seven weeks ago the very successful exposition of Central Asian products at Tashdend, the capitol of Russia Turkestan, came to an end. A number of Europeans, some of them sent specially by commercial bodies in various capitols, had an opportunity to see and study the finest exposition yet made of the resources of Central Asia. The exhibition closed with a banquet, at which distinguished men expressed that a splendid future was before the country which hardly a generation ago was closed to the world.

Advices from Tishomingo, the capitol of the Chicksaw Nation, report an extraordinary scene in the court-house. Great excitement has prevailed there over the recent murder of a prominent young man. The murderer was on trial, but, as it was discovered that the jury was composed of friends of the prisoner, the judge ordered them discharged. Judge Boyd said: "I leave the seat of this court, and will never return until the Chicksaw Nation becomes a State of the Union." The matter has caused great excitement and bloodshed is feared.—New York Tribune.

A remarkable instance of feminine coolness and bravery was displayed recently by Mrs. Allen Deas, living in the country near Camden, S. C. Her husband left home about daylight, and shortly afterward Mrs. Deas was horrified to see under her bed a burly black negro. She quickly went to a bureau, got a pistol, covered the negro with it and ordered him to get out and stand up, which he did. She then called one of her little children and sent him to the nearest neighbor's, about a half mile distant, for help. While waiting for the neighbors to come she made the negro go into the yard and milk the cow and do other things, keeping him co with the pistol all the time. The was placed in jail.

Odd stories are afloat once in a wh about the way some female depart clerks are victimized. A woman wh generally accredited with having " ence" is said to receive from $10 to month from half a dozen girls in G ernment positions which they proc through her. Not long ago a young man who had been "giving up" a mo ly bonus to this female broker rebe and flatly refused to pay any longer. was stormed and threatened, but p sisted in her refusal and that wa end of it. Probably some of the ot will pluck up courage and cease t monthly payments. If they only k what little power their patroness ha enforce her demands the bleeding cess would cease.

George Isenhart, living a short d tance south of Portland, Ind., mys riously disappeared in the fall of A wide search was made for him a time, but no clue could be found. long ago the son of John Hinma neighbor of Isenhart, confessed that father had crushed Isenhart's he buried the body in a manure pile a afterwards compelled him to assist in removal to the barn, where they bu it beneath the floor of the feed ro Several persons from this city, accom nied by relatives of the missing m searched on the site of the barn and skeleton was found, being identified a leather vest. Hinman was conside a bad character, and his death occu in the Jeffersonville Hospital near close of the war. Domestic troubles the only known cause for the mur

At the very hour in which the Germ emperor performed the historic ac taking possession of Heligoland, t wife of a poor cobbler gave birth to a According to the Anglo-American ag ment, this boy, being born under G man rule, was the first recruit from island won for the German army. soon as this event became known, sev al Berlin visitors issued an appeal, wh was couched in terms both serious a humorous, for "the first German recr from Heligoland." The members of committee headed the list with con butions of twenty marks each, and th circulated it among the other visitors the island, who on that significant d were equally willing and liberal. Befo sunset the parents of the "first Germ recruit" were most agreeably surpr by a present of a nice little sum in gra ful recognition of such well-timed triotism.

In a morocco leather factory in Br lyn two hundred laborers were rece turned out of work. Why? Had t been guilty of drunkness or disord conduct? No. Had they been idling neglecting their work? No. They we suspected of being Knights of Lab and a member sustains the action of firm by declaring that if they had n discharged these hard working brea winners, a new combine of manufa urers to which he and his partners b long would fine their firm $5,000. Th wages of these employees have also bee reduced from $12 a week to $9. This another straw which shows how dete mined capital is to reduce labor to se dom. As long as intelligent labore had the power of organization to a them in their struggle for justice wi soulless corporations, there was a chan for them securing some need of righ But since the N. Y. C. R. R. issued i edict that no Knights should enter i employ and the workingmen as well a the press of America were not quic enough to see with what injustice an danger this step was fraught, a grea evil was inaugurated, an example se which other corporations are naturally enough following, and it is safe to say the days of organized labor are well nig numbered unless all laborers unite.—Spectator.

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There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from ten drops to a teaspoonful. It acts directly upon the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

F. J. CHENEY & Co., Toledo, O.
Sold by all druggists, 75c.

B. F. Poole, Clinton, Ia.—Dear Sir: After giving the Spectacles and Magnetised Compound you sent me last July a thorough trial, I found them just what I needed to rest my eyes. The Magnetized compound did so much for me that my eyes are in good shape now. I call them entirely cured, and your Melted Pebble Spectacles are perfection. May the good angels help you is the wish of your spiritualistic friend. MRS. A. M. CHAPIN, Norwich, N. Y.

Advice to Mothers.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays pain, cures wind colic, and is the best remedy for diarrhœa. 25 cents a bottle.

Correspondence.

Buffalo, N. Y.

Several inquiries have come to hand, asking if Miss Jennie B Hagan had broken her engagement with Buffalo. I wish to emphatically say no; she kindly cancelled it at the request of Buffalo people; they breaking with her first. J. W. DENNIS.

Indianapolis, Ind.

The Mediums's Home Society—with tears in their eyes—one week ago bade farewell to Mrs. Richings, who just closed the most successful course of lectures with us for the month of November. We now have Prof. J. Clegg Wright upon our platform, which speaks louder than words that we are on the road of progress, for by our actions we may be judged. We also have a Board of Trustees second to none in the State for push and energy. During this month we will move into our new hall; then you may hear from us again.

D. A. RALSTON.

Spring Hill, Kas.

Miss May Cook writes that a Spiritualist Society has been organized there with Mr. J. T. Haughey as President, J. N. Boicourt of Paola as Vice-president, and J. H. Nickerson as Secretary, which meets once a week for business, and expects to continue this until a firm foothold has been established.

She also writes that Mr. and Mrs. Aber, materializing mediums, have located in Spring Hill for the winter, and will be cared for as mediums should be. They are recommended by the Mayor of the city and other prominent members of the society.

Union City, Tenn.

I have been to see what is known in our part of the country as the "Cotton girl." She is about thirteen years old, and of poor parentage. Hundreds of persons have been to see her. She has what are known as spells or fits, and seems to be under the control of invisible influences. When thus affected she makes a peculiar noise, and uses her hand as if she was pushing something from her head. I asked her if she saw anything, and informed me that she saw an old woman who put her hands on her head and passes it down. After the spell was over her aunt stepped forward and took some cotton from the hair of her head, which I brought home with me. A young, intelligent physician went with me to see the little girl and he saw what I did, but pronounced it a humbug. In conclusion, I must state that there is no charge at the door, and everything about the house is indicative of poverty.

Yours, W. L. SCATES.

Moline, Kas.

The Republican of a recent date says: "Rev. J. Madison Allen delivered two interesting lectures in the Opera House Sunday on the subject of "Modern Spiritualism." Mr. Allen is a veteran worker in the cause of Modern Spiritualism, and is supplied with an inexhaustible fund of information on the subject. He is a gentleman of refinement and superior education as well as an accomplished musician, both instrumental and vocal. In the discussion of his favorite subject, Mr. Allen is fair and impartial, and however much his hearers may be disposed to differ from him concerning the subject matter presented they will give him credit for the candor manifested towards his opponents in religious thought who are sometimes inclined to ridicule the opinions of those who cannot accept and adopt their mode of thinking. Those who listened to the lectures Sunday were very favorably impressed with the ideas advanced by the speaker. Mr. Allen goes from here to Springfield, Mo., where he has an engagement to deliver a course of lectures.

Grand Rapids, Mich.

'Midst the many pleasant hours during the last month while Mrs. Sheehan has been with us, we are now reminded as we see the vacant place a part of what her own society and friends must have felt to let her go to come to us. But let me say that the work that has been accomplished here by this grand and honest worker has made deep impress on the minds and hearts of her hearers. Lasting friendships have been made, doubts have been vanquished, new interests have been aroused, and we know that one more month's work for the betterment of humanity has been done.

On Thanksgiving Day our society gave a dinner to members and friends, and a royal good time we had. New acquaintance was formed, and it seemed to do what it was intended, to draw the people nearer together.

In the evening Mrs. Sheehan gave us another pleasant surprise by giving herself up to "Prairie Flower," who gave to us her simple yet wonderful experience, touching both sides of life, showing how and why she comes as she does. Every one rose after that recital constrained I am sure to live a better and purer life; for none of us are so righteous that we may not profit much from all these lessons. We hear but we do not heed. "How many stairs have we climbed toward the better life?" as a result of having so much that is good and beautiful from the sweet "Prairie Flower,' and her medium.

We are holding a meeting every Thursday evening now. Friends visiting the city are invited.

Mrs. Glading is with us during December.

Yours for the best way to do the most good,

EFFIE F. JOSSELYN.

St. Paul, Minn.

We came to this city about two months ago and found that the cause had been dormant for some time. There are two Spiritualist organizations here, one incorporated and at present holding parlor meetings under the leadership of Mrs. Kate Hoskins as speaker and test medium.

On October 16th we opened public meetings in Odd Fellows' Hall, a very pleasant and quiet location, but in the very heart of the city. The attendance so far has been small, but there is an interest being established that will in time bring into the field quite a number of people. We have begun holding dime socials for the purpose of raising a fund to assist the camp meeting movement for next summer, which it has been decided will be held at Crooked Lake, near and very easy of access to the two cities. There are boating and fishing facilities, a hotel on the grounds and everything to make a successful camp, if it is taken in hand by the people of the Northwest. Some of the best speakers have been engaged and a great time is expected. There are very few mediums in the city (which is mostly Catholic, and as all mediums know is a very hard element to work in connection with). However the interest is growing, and even if the audiences are small there are a number of earnest inquirers after spiritual knowledge.

At the social last evening there were five skeptics present, who all received satisfactory tests and answers to questions. We have been greatly assisted in the work by Mrs. Sauer, a very estimable lady and a reliable medium (privately), and her husband, who is a very earnest worker for the cause, and who always has some experience to tell, and Mr. Nims, who is a very fine clairvoyant, giving readings and very interesting talks. Mr. Nims contemplates going to New Orleans where he will assist the local Spiritualists in their meetings.

I would like to enter into correspondence with a good materializing medium. A reliable one can do well here this winter, as there are ten people who will attend a course of ten circles in a body, thus guaranteeing $100. There is no physical medium in this city.

I would be pleased to enter into communication with any one in the Northwest who wishes to hold some public meetings, and will answer calls at low rates. My public mediumship is trance and inspirational speaking, tests and character and life readings.

Yours respectfully, W. H. BACH.

Topeka, Kas.

I seldom see a communication in your valuable paper from our city, and thought perhaps your readers would be interested in what we are doing here in the line of spiritual progression.

We have two societies; one called the First Spiritual Society, the other the Spiritual Church, each have a fair membership, consisting of our most respectable and intellectual people, who show great interest in the work. Both meetings are being conducted at present by home mediums, of which we have a large number, some of whom give promise of doing a great work through the influence of their guides.

The Ladies' Aid Society of the Spiritual Church have already begun working for a fair, which they will give sometime next March. The work during the fair week is not yet definitely planned out, but there will be a grand time, one that will mark an era in the history of Spiritualism. The Ladies' Aid Society meets every two weeks; Thursday at the residence of their Treasurer, Mrs. F. M. Carnahan, 701 Adams street. We have had with us the past week Mr. Will Aber, of Spring Hill, Kansas, a materializing medium of great merit, and a most reliable young man. His seances were perfectly satisfactory to the many persons that visited them. Skeptics are especially invited to attend them, and in every case are thoroughly convinced of the reality of Spiritualism and the immortality of life; that when we leave this earthly body we do not soar away off into some unknown land, nor lie in the grave and return to dust. Our life thread is not broken, but continues on just the same, and those that think that they can lead a profligate life here and after leaving the body pass directly to a higher life, will to their great sorrow find out their mistake. I would like to say to all such that now, while still in the body, is the proper time to lay the foundation of the higher life they wish to attain. It is now your higher life is made or marred; every act, every day of your life here is but the laying of the stone in the foundation of your future life. Shall you have every stone in that foundation smooth and perfect and solidly laid; or will you put in some very crumbly, rough stones that will all have to be torn down and smoothed over and relaid in the after life? Now is the time to do it right.

Well, I had no idea of writing this, but it came and I gave it. I am afraid I will tire you and this will go into the waste basket, so I will bid you adieu. "AUNT FANNIE."

Brooklyn, N. Y.

Your correspondent attended a materializing seance at the residence of Mrs. M. E. Williams, 232 W. Forty-sixth street, New York, on Saturday afternoon. Mrs. Williams' cabinet is simply a little alcove, surrounded by solid brick walls, the chimney and wall of the adjoining house forming the rear of the cabinet, which is about twenty inches deep by seven feet long, seven feet high, across the front of which portierres being placed, forms the cabinet, there being just room for one chair placed sidelong in depth. The beautiful little child spirit, Bright Eyes, opened the seance by saying she was going to give to each of the twenty or more persons in the seance a test, which she afterwards did. There were over thirty forms that came out into the room, and a number of times two forms at once, and once Bright Eyes with a little boy, and also a lady, all appeared at once. Several forms dematerialized in plain view of the audience, and several materialized outside the curtain in the room.

The spiritual instruction of Papa Holland, assisted by Frank Cushman and the ever witty Bright Eyes, is not the least attractive part of the seances. Those attending once go again, and the rooms are always full, regardless of the fact that they are accessible only to the personal friends of the hostess, or those strangers who can be introduced by personal friends, which is the only true way to hold circles requiring such delicate conditions as full form materialization. DOCTOR.

Broyklyn Fraternity Rooms, Sunday, Nov. 23.—Our hall is filled Sunday after Sunday by earnest seekers, who know of the truth, and give of that truth to others by inviting them to our meetings.

As we look over the sea of faces, shining with intelligence, we cannot but be thankful that the inner promptings of the heart compel the people to seek the light. We had with us our old friend, Mr. Jeffreys, one who, while yet in the Methodist Church, felt the influx of spiritual growth, and a necessity of stepping out of the old dogmas into the beautiful light of Spiritualism.

His address was grand and to the point, using quotations from the Bible, and giving the full spiritual interpretation thereof—out of darkness into light, out of superstition into the positive reality of facts clearly demonstrated.

Our meetings are interesting; only a portion of time being taken up by the lecturer, at the close of which tests are given, of which the people never seem tired of receiving, so great is the anxiety to hear from their loved ones, who are so sadly missed from their accustomed places; for they have come to know they live and never die.

Mrs. Schroder gave some sound advice to our mediums about hiding their light under a bushel, instead of giving it forth, and so building up in strength the divine gifts entrusted to their keeping.

Mrs. Bettine encouraged us in our work, inspiring us to push onward and upward, with force and decision of character. TELKA.

Fraternity Hall, Sunday, Nov. 30th—After opening our meeting with song, Mrs. Evans, our president, read an inspirational essay on the "Lord's Prayer," presenting it all the way through in its purely spiritual nature, and explaining how it met the requirements of all, and that prayer so often despised was the direct communication between spirit and mortal. Mr. Caleb Weeks then took the platform, and without preparation (for the invitation to speak was unexpected) gave us some beautiful thoughts upon 'Faith," showing how we should be, even like the grain of mustard seed in its minuteness, yet capable of producing an abundant harvest with proper conditions. His remarks were positive and assuring, with a vein of humor running through, so as to carry you away for a few moments from the deep thought of faith, to return again to the subject with fresh interest.

Mr. Weeks presented to our aid a dozen copies of his work on "The Philosophy of Evil, or Lessons from the Apple Trees," the sale of which went to increase our fund for a medium's home. TELKA.

Washington, D. C.

The month which has just closed has been peculiarly favorable to our social and Sunday gatherings. The weather has been delightful, and has had its usual effect upon the size of the audiences.

Miss Hagan was at her best. The lecture reported in THE BETTER WAY is a fair sample of her utterances during the month. Miss Hagan also assisted at the Tuesday evening socials and in sketches of itinerent experiences, recitations and improvisations added much to their interest. It would be invidious to one of our local and most well developed mediums not in this connection to mention Miss Helen Simmons. Miss Simmons' mediumship, like her Spiritualism, dates back a good many years, and her most positive and remarkable gift is platform speaking, under control of Dr. Ward. For clearness and resonance of speech, purity of diction and logical reasoning, tempered withal by a sunny sort of humor, or rather wit, she is surpassed by few of our public speakers. It is a pity that Miss Simmons' ability is not known and appreciated out of her own city. A woman of great humanity, noble character and untarnished reputation, and possessing remarkable gifts as a medium she should be in a field where she could do the widest good. She is too retiring and modest of her mediumship to be just to herself.

The event of the month was the inauguration, so to speak, on Wednesday evening last of a test cage for the materializing medium Mrs. Ross, at her residence, 507 Twelfth street, N. W. The cage was built by order Captain S. G. Cabell, 110 Second street, S. E., this city, and presented to Mrs. Ross. It consists of a strong oak frame about four feet long, three feet wide and seven feet high, entirely covered with woven wire, such as is used for fencing. The front of the cage is a door, fastened by a strong iron hasp and locked with a lock invented by Captain Cabell, and intended originally for government use. It is unpickable. There is but one key that fits it, and is so arranged that it cannot be unlocked without perforating a seal inside, put there as a test. Annexed to the closed cage is a similar one open on the front and covered by the curtain (which runs in front of the entire structure in which it was supposed the materializations would take place. At 8 oclock Mrs. Ross entered the cabinet, took her seat in full view of the circle, which numbered about twenty-eight or thirty persons. Captain Ross closed the door and kept the key. The curtain was down, the lights except the seance lamp put out, and in less than one minute a full-formed materialization came out of the annex, to which there was no possible access except from the front, and in sight of the audience.

She came out with a bound, tripped across the circle, recognizing one of our number, and then returned to the cabinet. In all forty-eight different presences manifested; some of them materializing in the cabinet with the medium, apparently breaking through the wire. One beautiful spirit came out in this way, and then while a dancing tune was sung kept time with rythmic motion that was half dance and half poetry to the music. She was followed by a magnificent presence, at least six inches taller and much larger, who sang in accompanyment with the circle "Home from a Foreign Shore," and "Home Sweet Home." Her voice was clear and distinct and in perfect accord with the music. The greater number of the persons present were called to the curtain and recognized their friends. One dear old lady, the grandmother of an elderly gentleman present, and who is very fond of coming back, came out of the cage and beckoned to the relative, said: "Come here Zack," and when he advanced to her, facetiously said: "Why, Zack, I did not know but what they'd got me in goal for shooting that sheriff." After the seance, Dr. Wheat, the gentleman referred to, told me that his grandmother's words were a wonderful test to him. He said that when he was a little lad a sheriff had intruded himself, as the old lady thought, unwarrantedly upon the farm where they lived, and she, seizing a shotgun, had ordered him off the premises, saying that otherwise she would "blow the top of his head off," and he went.

My little sister-in-law came into view just behind my chair. She was very strong and individualized, and, as usual, full of cheeriness. Mr. Wolff also materialized, and asked to see his friends. I think he shook hands with and spoke to more than a half a dozen people. He seemed especially glad to see Mr. Skidmore, late President of the Cassadaga Lake Association, a letter, from whom referring to the materialization of his daughter, I subjoin:

> Dear Mrs. Wolf:—Kitty, who came to me at the seance and expressed her approval of F.'s going to California was my daughter and his wife. No one in the city but myself knew of his departure for the south, nor have I yet heard of his arrival there. I consider her voluntary remarks in reference to him a most excellent test of identity. I fully recognize Bro. Wolf, and was more than glad to see him.
>
> Very truly yours, T. J. SKIDMORE.

At the close of the seance the lock was found intact, and the condition of the cage precisely as it was when the medium entered it.

There is more than usual sociality among the Spiritualists here this season. Mrs. Clara Field Conant keeps open house every Thursday evening for Spiritualists and inquirers, and the character of the gatherings has been most delightfully interesting and instructive. Mrs. Conant occupies the platform in February, and those who like vigorous thought and earnest, eloquent utterances of it look forward to that month with great pleasure.

Mrs. Wolff keeps open house on Saturday evenings for Mr. Wolff, who replies to questions concerning the phenomena and philosophy of Spiritualism and spirit life as he sees it.

Very pleasant receptions and gatherings have also taken place at Prof. Chapman's and Mrs. Lease-Rowlands; and at Mrs. Mellings a weekly circle is held, at which Miss Simmons is the presiding medium, I believe, although Mrs. Melling herself is a medium for a band of useful spirits. W.

New York.

At the morning services of the First Society of Spiritualists, held in Adelphi Hall, 52d street. Mrs. Brigham spoke upon the subject, "Man, not God, the divine center." Her controls said they did not accord with this sentiment, and asked, What if man had only himself to look up to? That there is a higher influence is evidenced by man's ambition. God is the highest that man can conceive of, dream of, or hope for, and yet is manifested in some way through everything that has existence, but cannot be presented in a little picture for the benefit of a Sundayschool class. In every seed there is a point in which the prophecy of its future lies, and so in the life of man is that divine spark from which emanates all the glory and beauty of manhood. "The religion of man and the ethics of science?" On this question, her guides said that the religion of man is the ethics of good morals, clean thoughts and deeds, that can be unfolded before the eyes of man and woman without making them turn away. There is no religion in this world worth speaking about; there is no religion in the world purely, divinely beautiful that is not woven with the sunshine of ethics and of right, loving truth and pure morality; and so it is this religion that will make the world sweeter and stronger. The controls of Mrs. Brigham were asked to explain why it is that messages by the planchette are not always reliable, and in reply they answered that all depended upon the conditions prevailing at the time of the delivery of the message, and furthermore said that unconsciously persons produce those manifestations themselves, so delicate and sensitive is this mode of transmission of spirit communications. They advised that investigators be thorough in their inquiries, be honest and sincere, and whatever does come, not to stultify reason by ready acceptance.

Mrs. M. E. Williams presided at the afternoon meeting, but in consequence of a cold from which she was suffering, the duty of an opening address devolved upon Prof. Willis MacDonald, who, in the course of his remarks, exclaimed: Spiritualism a religion! If you want a religion, go to the Catholic Church! but when you come into Spiritualism, make it a philosophy. It is a philosophy, it is a science. It is nothing else. Throw aside every other feeling you have in your mind, and advocate the facts and the truth. If you can obtain facts from those forms, let us have them; but do not, for the sake of our cause, talk about religion. Let us concentrate on the facts, and I regret we are getting behind in them. The speaker referred to a seance for manifestations held by Mrs. M. E. Williams, where, he said, he had witnessed such a display of talent as would create a revolution in thought that the world had never before known. Spiritualism is spreading in the United States, but what has the world been doing for the past eighteen hundred years? It has been living upon a belief, and when that time comes that the great "King of Terrors" calls upon us to surrender our spirits, death is the most terrible thing that can possibly visit us. Spiritualism, on the contrary, says death is natural and inevitable, and in many cases it is one of the best things that can overtake human nature. All persons may have the kind of god they choose, but when they come into science, they must know that the god of science requires no reminder of death, nor does it require any worship. When they enter the domain of science—of Spiritualism—when they embrace that kind of truth that proves the existence of the human being after death, we do not want any of the old, wornout, threadbare clothes of theology. (Applause.)

Mrs. Williams controverted the previous speaker, and said that Spiritualism is one of the grandest religions ever known on God's footstool, and has come to elevate, uplift, and to bless the human family, and to answer all the demands of the soul, and if anything can be brought to bear on truth and fact, it must be so grand in the nature of that fact as to stir every sentiment in the human soul to seek after it for its great advantage. Hence it is a religion, and can be religiously accepted.

Mr. H. J. Newton delivered an exhaustive and lucid exposition of the philosophy of Spiritualism and the great advantages to be obtained through its phenomena, and the inestimable blessing it confers by linking this world with the world of spirit. Spiritualism is not necessarily a religion, he said, but nature has furnished no better base for a religion. The religion of Spiritualism probes into every secret corner of the human heart, and sheds a glow of blessedness and contentment over the believers in it.

Dr. Weeks made "God" the subject of a long discourse.

Mrs. H. E. Beach gave an interesting account about some pictures which were painted by spirit agency for her, and on the 31st inst. she will exhibit those paintings in this hall, with a more detailed account of the circumstances incident to their execution.

Mrs. Wilson Porter communicated some very pointed messages from the spirits of friends in the audience, and in no case was there a failure of recognition.

In the evening Mrs. Brigham spoke to a large audience, which the announcement of her ministrations is remarkable for attracting.

A Psychical Research Society has been formed, in which Mr. H. J. Newton holds a prominent place, and some revelations of importance are looked forward to.

Miss Maggie Gaule, of Baltimore, will speak and give tests at the morning and afternoon meetings on Sunday next, and in the evening will hold a seance at the house of Mrs. M. E. Williams. W.

At the 8 p. m. services, 23d ult., the Progressive Spiritualists at Arcanum Hall, 57 West Twenty-fifth street, Mrs. Harriet E. Beach interested the audience by her marvelous experience of twenty-two years in spirit art. She exhibited a large collection of spirit portraits, paintings, executed by well-known spirit artists, many of which while under test conditions. Mrs. Beach is an active co-worker and favorably known and respected in this city by hosts of devoted friends. She is a whole Spiritualist and a noble defender of mediums everywhere.

On the 30th ult., Mrs Amelia Mott-Knight, the well-known independent Slate-writing medium, who has located in this city, gave a very satisfactory exhibition of her powers, by producing, under test conditions, in the presence of a large audience, with a selected committee of 5 persons, written messages (without pencil) which were recognized to the satisfaction of the most skeptical inclined.

Next Sunday evening she will give another seance.

The writer at the close of each service gave scores of undisputed tests of spirit identity, and were fully acknowledged.

Large and appreciative audiences greeted the exercises, amidst much rejoicing.

Fraternally, G. G. W. VAN HORN.

Indiana State Association of Spiritualists.

Please announce in your valuable paper that the State Association of Indiana will hold their first quarterly meeting at Anderson, in Dr. Westerfield's Hall, commencing on the 8th day of January, 1891, and continuing four days. All are cordially invited.

J. E. CROSSFIELD, Sec'y.

To Cassadagans.

Messrs. Barrett & McCoy wish to announce to all who have subscribed for their work on, "Cassadaga, Its History and Teachings," the work is rapidly advancing in preparation, and is expected to be ready for delivery by March 1, 1891. The work will be of great interest to all who have visited Cassadaga or who are interested in Spiritualism, and in order that the size of the edition may be estimated, they will be pleased to recieve the names of any who wish the book—at $1.50, delivered free. No money to be sent till notified that book is ready. The work will contain, besides historical matter, articles by the ablest writers in Spiritualism. Address

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TRENTON, TEX., Sept. 28, 1886.
"To Kennedy of the Medical Discovery, Roxbury, Mass.—I am so proud of my recovery as to express my feelings of thanks to you. The Rheumatism has made me four-legged for six years. At last I have traded off two of them to Bell—druggist—for four bottles Kennedy's Discovery. I am yours, gratefully and unsolicited, J. B. IVY.

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Ladies' Department.

Two Scenes.

BY MABEL HAYDEN.

The sun has set; the lowlands lie
Dim in the hush of crimson light,
And far along the darkening sky
The last gold cloud wanes in the night.
Peace broods upon the purple hills,
On mountain, vale, and hamlet town,
And just beyond the winding rills,
The silent river floweth down.

* * *

Across the battle fields arise
The din and clash of fire and steel,
Like hoary signals to the skies,
The strife and pain that men must feel.
And then the silence after death,
The lines drawn up in dark array,
The stars above, the sod beneath,
And night has closed the fateful day.

—The Arena for December.

A CHAT WITH HOUSEKEEPERS.

To the Editor of The Better Way.

In calling upon our lady friends who are housekeeping, we oftimes hear before the call is ended this complaint: "I am so bothered about help; if I get a good girl I can't keep her; I do wish I could get a good American girl."

But an American girl in the kitchen is almost unheard of now. They prefer the trades, even though the pay is small, exposed to temptations as they are, and being obliged to buffet with a cold, unsympathizing world, rather than the shelter of a home with a domineering and tyranical mistress, one perhaps who is more fit to be in a servant's place than the servant herself, who may have been tenderly reared and educated, but who, through pecuniary misfortune, is obliged to work for a living. Perhaps the mistress herself is uneducated, coarse, harsh and unfeeling, who has been raised to her present position by a husband's good luck in business, and such ones are very apt to impress upon the hired help at every opportunity the, to them, important information that they are mistress and you are their servant, paid to do their bidding.

We once knew a little girl, ambitious, sprightly, of an enquiring turn of mind, and fond of adventure, who, at the age of sixteen, made her first attempt at school teaching. The school was not a graded one, and with eighty pupils of all ages, from three to fourteen years. This little school ma'am found her task a hard one, more especially as it was the custom in that village to "board around," and the four days for each scholar kept her ever on the move. At the end of the year, feeling that most any change would be preferable, she accepted a situation in a small, neat family as maid of all work, having been assured that she would have a good home, be as one of the family, and have ample time to pursue her studies. But mark the change. The lady of the house was herself uneducated, never caring to read even the news of the day, but constantly talking of the fashions and what her neighbors were buying and wearing, and at every opportunity reminding our poor little school teacher that she was only a servant, requiring her to be up at two o'clock Monday mornings to get the washing out early and finish the day in ironing, and instead of allowing her any time with her books, was constantly hunting up unnecessary work to "keep her out of idleness," as she said. Do you think our teacher was not glad to change her condition again and go back to her fitted vocation with contentment, and did she ever blame American girls in after years for preferring any occupation rather than that of servant in a private family? I guess not. If a mistress will treat her help with kindness and consideration, remembering that they are human as well as herself; give them the advantage of her better judgment in selecting their wardrobe and in making the same; show them how to spend their hard-earned wages to the best advantage; be interested in the company they keep and the way they employ their spare time; give them occasionally a smile of approval or a word of praise when deserved; in short, show that you are interested in their welfare, you may be sure, ladies, a good girl will not be hard to retain, and you will not be obliged to endure the coarse, uncouth, ignorant servant that a lady of refinement dreads, but is obliged to endure about her house, and who demands her three evenings in a week, with Saturday afternoons and every other Sunday out. There are many sides to this question of kitchen help, but we refer principally to the scarcity of American girls in the kitchen and the cause. We might speak of the new girl from the country, who, when sent Sunday morning for a clean roller (meaning a long towel) returned with the rolling-pin, or of the ignorance of the young mistress, who, having read the market reports of the price of beef, sent her servant for a piece of roast from the hoof because it was cheaper; but we have much sympathy for young housekeepers who employ but one servant, and are obliged to be in the kitchen themselves, overseeing matters there as well as over the rest of the household, who perhaps never had so much responsibility upon her slender shoulders before in her life, for we have been there and know something of the great anxiety to please and to make everything comfortable for the "lord of the castle," to have dinner at just the right moment, the meat done to a turn, the pies just right, the pudding palatable and the sauces nice, and when in spite of one's watchfulness, something got overdone, to be reminded of it ever so gently, either by word or look, we remember how sensitively we felt our shortcomings and all the rest of it. But an apt scholar soon learns, and the time soon comes when we can speak unblushingly of the bread being a little overdone or the lack of some ingredient which in our multiplicity of cares was overlooked, and pass it off as of no consequence whatever, as it really is in one sense, though we have seen many dinners spoiled by a ruffled temper in consequence of something forgotten in the cooking. Well, it is the little things in this life that trouble and annoy, for the sum of life is made up of little things.

We believe the most independent and happiest household is the one where no servant is employed, where the young mistress is healthy, vigorous and cheerful, who has been brought up to know how to cook as well as to play the latest piano music or to do the finest needle-work, and who goes into the kitchen with a cheerful countenance and does her work understandingly, and this brings us to our favorite theme, "Home education for the young." The person of all persons who has our deepest sympathy and commiseration is the young bride fresh from her wedding trip, and about setting up housekeeping, who has been shielded from housework by the mistaken tenderness of an indulgent mother, who knows no more about cooking than a farmer knows about sailing a ship, but who is expected to run an establishment with as much ease as her mother, and that without any experience. Poor child! How many mistakes are made and tears shed before she can become an adept at housekeeping. Mothers, see to it that your daughters are taught something of the art of cooking while under your care and guidance for the sake of their own future happiness and comfort.

And now we will close our rambling remarks by a few valuable hints which may perhaps be of interest to some who are not yet too old to learn.

In boiling cabbage add a spoonful of saleratus to the water, and it will destroy the odor that is sure to permeate every room in the house, and which is annoying to neat housewives.

Odd bits of grease that usually go to the soap-fat man can be nicely clarified by adding egg shells and the fat used to boil doughnuts.

To polish stoves, dissolve a large piece of alum in warm water, keep it in a bottle for use, and add a little to the blacking. This will make it stick, and it will not burn off like sugar or the white of egg, which is sometimes used.

Au revoir till we meet again,

AUGUSTA FRANCES TRIPP.

THE N. D. C.

To the Editor of The Better Way.

I would like to say a few words through the columns of THE BETTER WAY to the members of the National Developing Circle, quite a number of whom are subscribers to your valuable and progressive journal.

The National Developing Circle, of which we are members, was founded by the wise and good spirit guides of the movement several years ago through the mediumship of our arisen brother, Jas. A. Bliss. We were the first mortals made acquainted with their intention in regard to its establishment on the earth plane. Its objects, aims, purposes and methods were made known to us by its founders through the inspired utterances of the "Little German Doctor" controling Dr. Bliss. We were in perfect sympathy and accord with the objects of the movement as given by them, and we became a life member during the first year of its existence.

We were in constant attendance at the Boston N. D. C. Sunday circles up to the time Dr. Bliss left for the West, and had ample opportunity, as historian of the circles, to learn the intentions and wishes of the spirit guides in regard to the future management of the movement.

At one of the last circles held at South Boston, the "German Doctor" spoke as follows: "The N. D. C. is a woman's movement, and a woman will yet be at its head," then pausing, added, "and that sooner than you think."

I confess that when this was said I was somewhat in doubt as to its meaning, but since the transition of Brother Bliss, I understand fully that his loved and cherished wife, Mrs. Cora L. Bliss, whom the spirit guides have been preparing for the last three years for the work, is his lawful, spirit appointed successor, and as such is head National Developing Medium of the whole N. D. C. circles. That sister Bliss was chosen by the guides of the movement to be, as his wife, the comfort and stay of the last few years of his troubled life, was told me by his brother Edwin, and by Blackfoot, previous to his going West. They said in substance: "We have brought this about; we have selected this person as his helpmate; we have a purpose in what we are doing."

Remembering what has been imparted to me by the spirit guides, I was not surprised to learn through the last "Sower" that Brother Bliss, feeling the end drawing near, was inspired to appoint Sister Bliss as his successor, which he does in the following words:

"To whom it may concern, and members of the N. D. C., greeting—Feeling that I am drawing near the dissolution of spirit and body, and under direct impression of the N. D. C. spirit guides, I appoint my wife, Mrs. Cora L. Bliss, as National Developing Medium of the whole N. D. C. of U. S. of N. A., this to take effect at the moment of my death, given under my hand and seal, this Sunday, August 31, 1890.

JAMES. A. BLISS."

I send this message to the members of the N. D. C. and others that they may know that the movement has not gone out of existence with the transition of Dr. Bliss, but that it still lives, is more potent than ever for good, and has only just commenced its work for the enlightment and uplifting of humanity.

I would say to the N. D. C. members everywhere, stand by the cause and give it your hearty support. Send out to Sister Bliss your loving sympathy in kind and helpful thoughts in this, her hour of sore bereavement, and lighten as far as possible her burden of care by aiding her financially to carry on her spirit appointed work. Fraternally,

JANE D. CHURCHILL.

Written for The Better Way.

Watching, Waiting.

BY MRS. O. B. CLARK.

Watching, waiting, souls triumphant,
Robed in spotless white, I see.
Soft, white hands, green wreaths entwining,
That with diamond dew drops shining,
Wait to crown me o'er the mystic sea.

Wait to crown me where the summers
Into richer autumns glide,
Where the spring time, quick returning,
All the winter's wild winds spurning,
Clothes in golden glory land and tide.

Waits to crown me where the sunsets
Linger lovingly to bless,
Where the halo o'er the mountain
Falls in glory on the fountain,
Touching bud and leaf with sweet caress.

Wait with love that knows no fading
As the jeweled years go by,
While they whisper, softly whisper,
Like the note of evening zephyr,
That seems floating downward from the sky.

To the trust that fond hearts give you
Be ye true unto the end;
Through life's joy, and through life's sorrow,
In the present, on the morrow,
With your strong love all their rights defend.

And when standing by the river,
For the snowy sail you wait,
You will hear the dear ones singing,
Hear their sweet notes softly ringing,
As white hands ope wide the golden gate.

Written for The Better Way.

GOLD.

BY JANE D. CHURCHILL.

Gold is but one of the minerals that is found hidden within the bosom of mother nature, 'tis only a part of the treasure that she delivers up to man for his benefit and use. Ages upon ages has she silently labored in her vast and hidden laboratories perfecting her chemical wonders. The diamond, the saphire, the garnet, and all other precious stones known to man, are the result of her silent and unerring chemical forces.

All things within and upon the earth hath she made and designed for the use of all her children, but how are the beneficent intentions of nature thwarted by the selfishness of man? The gold that should be for all is appropriated by the few. The earth and the fullness thereof is also for the few. The many are deprived of their birthrights therein, there is no spot upon its surface that they can call their own; they are tossed hither and thither, with no surety of even a chance to exist of the stray crumbs that fall from the bounteous table of nature; they must not partake; they may look at the gay feathers, but are forbidden to taste a morsel; they may view the loaded table filled with good things, and though slowly starving for want of a small portion of the abundance they behold, they can only be lookers on at the feast until nature, exhausted and famished, gives up the struggle, and kindly death comes to the rescue.

When will man forget his selfishness and make room for his brother at the table that nature has spread so unsparingly for all? When will he be willing that all shall have a share in the feast? Until he is, he is but a robber, taking that which does not belong to him. Why will he not learn the lesson that is given him to-day, the lesson of justice and equality? He must learn it sometime and somewhere; and how much better to learn it here and now. Then remorse shall not gnaw at his heart strings, no unavailing regret consume him when he shall stand upon the shores immortal, when he shall have put off the material body that he so carefully provided with all things at the expense of his brother now.

When he at last is willing to make room for his brother at the table, and will share with him the beauties there provided, giving him of the best, rather than reserving it for self, then shall his spirit grow grand and beautiful, and the higher and nobler qualities of his nature have dominion over the lower, and his soul shall be bathed in the radiance of celestial love that passeth all understanding.

All are needed by each one;
Nothing is fair or good alone.—R. W. Emerson.

And think that he is mainly wise,
Who takes what comes, of good or ill,
Trusting that wisdom underlies,
And worketh in the end—His will.
—Alice Cary.

I am henceforth no mortal being, but an immortal angel ascending up into divinity, and reflecting upon that likeness of it which I find in myself.—Empedocles, and repeated by Plotius as his opinion.

MEETINGS.

BOSTON.

Dwight Hall, 514 Tremont street, opposite Berkeley. Spiritual meetings at 2:30, with developing circle at 11 a. m. Good speakers and mediums. Music by Prof. Peak. Mrs. Dr. Heath, conductor. Office Hotel Simonds, 207 Shawmut ave.

The Echo Spiritualists Meetings will be held in America Hall, 724 Washington street, at 10:30, 2:30, 7:30 and Thursday at 3 p. m. Unexcelled test and speaking mediums. Music. Dr. W. A. Hale.

Twilight Hall Spiritual Meetings, 7 and 9 Washington street at 10:30 a. m. and 7:30 p. m. E. Cobb, conductor.

Eagle Hall, 616 Washington street. Spiritual meetings at 10:30, 2:30 and 7:30. F. W. Mathews, conductor.

First Spiritual Temple, Newbury street. School at 11 a. m., and 2:45 p. m. Public invited. Seats free.

BROOKLYN, N. Y.

Conservatory Hall, Bedford avenue corner of Fulton street. Public meetings are held Sundays at 11 a. m. and 8 p. m. W. J. Rand, Sec.

The Independent Club meets every Friday evening at 8 o'clock at Bradbury Hall, 290 Fulton st., where all are welcomed. Daniel Coons, Pres.

The Progressive Spiritualists hold their weekly conference at Everett Hall, corner of Bridge and Willoughby streets, every Saturday evening at 8 o'clock. All invited; seats free. S. Bogart, Pres.

A Conference Meeting is also held every Tuesday evening at 8 o'clock at Bradbury Hall, No. 290 Fulton st. Good speakers and mediums. No admission and all welcomed. Mrs. S. Smith, Pres.

Spiritual Union, Fraternity Rooms, cor. of Bedford avenue and South Second street. Meetings Sunday evening at 8 o'clock. Services by good speakers and mediums under the auspices of the Ladies' Aid Society. Mrs. M. Evans, Pres.

Meetings are held every Sunday evening at 8 o'clock in the parlors of Mrs. Dr. Blake at 281 Franklin avenue near DeKalb.

The Woman's Spiritual Conference meet at their parlors 231 St. James' Place, corner of Fulton st., every Wednesday evening at 8 o'clock. All invited; seats free. Mrs. S. A. McCutchen, Pres.

BALTIMORE, MD.

Religio Philosophical Association meets every Sunday. George Koch, Secretary.

CINCINNATI, O.

The Psychic Research Society meets every Sunday afternoon at Douglas Castle Hall, northwest corner Sixth and Walnut, at 3 o'clock. Admission free. Good speakers. All invited.

The Society of Union Spiritualists meets at G. A. R. Hall, 115 W. Sixth street, every Sunday morning at 10:30, and in the evening at 7:30. Good speakers and music. Morning services, free; evening, 15 cents.

The Spiritual Progressive Society meets at Englert Hall, 67 Marshall avenue, Camp Washington, on the first and third Sunday of every month.

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CHICAGO, ILL.

Martine's Hall, 55 South Ada street, Mrs. Cora L. V. Richmond will lecture at 10:45 a. m. and 7:45, every Sunday. Dr. Bushnell, Pres.

Mediums Society, Douglas Hall, Thirty-fifth st., near Indiana avenue. Lecture at 2:30 p. m. every Sunday. Edwin Jones, Pres.

People's Society, Bricklayers' Hall, 93 South Peoria street, at 2:30 p. m. every Sunday. G. L. S. Jenifer, President.

Fifth Avenue Hall, 110 Fifth avenue. Meeting at 2:30 p. m. every Sunday by Mrs. H. H. Gill.

Spiritualist services every Sunday evening at 8 o'clock at Bricklayers' Hall 93 South Peoria st. Mrs. S. F. DeWolfe, President.

Metcalf Hall, 130 Twenty-second street. Developing circle in the afternoon and tests and psychometry in the evening.

Progressive Spiritualists, Bricklayers' Hall, 93 South Peoria street on Sunday at 8 p. m.

COLUMBUS, O.

The First Spiritual Ladies' Aid Society hold their meeting at Masonic Temple on Third street, Wednesday evening. Mrs. H. Colt, Pres.

CLEVELAND, O.

The Lyceum meet at Memorial Hall; services every Sunday evening. Thomas Lees, Secretary.

CAMBRIDGEPORT, MASS.

Cambridgeport Association of Spiritualists meet every Sunday evening at Odd Fellows' Hall, 548 Main st.

DETROIT, MICH.

The People's Progressive Spiritual Society holds services at 31 Monroe Avenue every Sunday. Edgar Sutton, Secretary.

FITCHBURG, MASS.

The First Society meet every Sunday afternoon and evening. Mrs. E. S. Loring, Secretary.

FT. WORTH, TEXAS.

The First Spiritualist Society has been organized. The Ladies' Society meets every Wednesday afternoon. W. H. Rollins, 918 East Fifteenth st.

GRAND RAPIDS, MICH.

The Progressive Spiritualists Society meet every Sunday at 10 a.m. and 7:30 p.m. at Greenwood Hall, 64 Canal street. Mrs. E. F. Josselyn, Pres.

INDIANAPOLIS, IND.

The Indianapolis Association of Spiritualists meets every Sunday morning at 10:30 and in the evening at 7:45, at Mansur Hall, cor. Washington and Alabama streets. Thursday evening at 7:45. C. W. Cotton, President.

The Mediums' Home Society meets at English's Hall, North Meridian street near the Circle. Sunday morning at 10:30 and in the evening at 7:30. Tuesday evening at 8:00 o'clock. D. A. Ralston.

LIBERAL, MO.

The Spiritual Science Association meet every Sunday evening at 7:30 and Wednesday night; Ladies' Aid every Saturday afternoon. Mrs. A. L. Andrews, secretary.

MINNEAPOLIS, MINN.

The First Spiritual Society holds services every Sunday morning and evening at Odd Fellows hall, 12 and 14 Washington Ave., North, at 10:30 a. m. and 7:30 p. m. S. S. Aspinwall, Pres.

Spiritual services at 20 2nd avenue, south; morning conference; lyceum at 12 m.; evening lecture and tests. Mrs. C. D. Pouden, Pres.

Minneapolis Association of Spiritualists meets every Sunday at 624 Hennepin avenue. Children's Progressive Lyceum 10 a. m., fact meeting 11 a. m. and lecture at 8 p. m. No admission to any of the meetings. Miss A. A. Judson, Pres., 11 1st ave. S.

NEW YORK, N. Y.

The Progressive Spiritualists hold services every Sunday at 3 and 8 p. m., at Arcanum hall, 57 west Twenty fifth street, northeast corner 6th avenue. G. G. W. Van Horn, Conductor.

The People's Spiritual Meeting every Sunday evening at Mrs. Morrell's parlor, 310 West Forty-eight street. Mediums' meeting Tuesday 8 p. m.

The New York Psychical Society meets every Wednesday evening at 520 Sixth avenue. Speakers and mediums always present. The public invited. J. B. Snipes, president, 20 Broadway.

The First Society of Spiritualists convenes every Sunday at 10:30 a. m., 2:45 and 7:30 p. m. at Adelphi Hall, corner Fifty-second street and Broadway. Good speakers and good music morning and evening. Fact meeting in the afternoon.

NEW BEDFORD, MASS.

The First Society of Spiritualists meet every Sunday afternoon and evening.

NEW ORLEANS, LA.

The New Orleans Association of Spiritualists meet at the hall of the Army of Northern Virginia, 59 Camp street, every Sunday evening at 7:30. J. W. Allen, President.

PHILADELPHIA, PA.

The First Association of Spiritualists meet every Sunday at 10:30 in the morning and 7:30 in the evening at the corner of Eighth and Spring Garden. Joseph Wood, President.

Keystone Spiritual Conference meets every Sunday afternoon at 2:30 at the northeast corner Ninth and Spring Garden st. J. S. Rowbotham, Pres.

The Second Association of Spiritualists meet at their church on Thompson street below Front every Sunday 2:30 p. m. Conference and Lyceum. Wm. Abbott, Secretary.

Fourth Association of Spiritualists meets every Sunday evening at 7:30 at Keystone Hall, Third and Girard ave. Mrs. M. Brown, Pres.

PITTSBURG, PA.

The First Spiritualist Church of Pittsburg has lectures every Sunday morning at 10:45 and in the evening at 7:45. Children's Lyceum at 2 p. m. at their hall, 6 Sixth street. J. H. Lohmeyer, sec.

PROVIDENCE, R. I.

The Progressive Association meet every Sunday at Slade's Hall, at 2:30 and 7:30 p. m.; lyceum at 1.

PORTLAND, ME.

The First Society meet every Sunday at Williams' Hall at 2:30 and 7:30 p. m.

ROCHESTER, N. Y.

The Spiritualists of Rochester meet every Sunday evening at 7:30 o'clock in Odd Fellows Building, North Clinton street. H. D. King, Pres.

SPRINGFIELD, MO.

The Progressive Spiritualist Association meet every sunday evening at 7:30, in G. A. R. Hall on Commercial street, opposite Clark Hotel. W. J. Black, Pres.

SARATOGA, N. Y.

The First Society meet every Sunday morning and evening in the Court of Appeals' Room, Town Hall.

TROY, N. Y.

The First Society of Progressive Spiritualists holds meetings every Sunday evening at 7:30 in Keenan Building, corner Broadway and Third streets. Ladies' Society and supper every Thursday.

Progressive Spiritual Association No. 2 meets at Star Hall, corner of Fourth and Fulton streets every Sunday. Entrance on Fulton street.

WORCESTER, MASS.

The Association meet Sunday evening at 7:30

Correspondents are requested to state changes of time and location when made.

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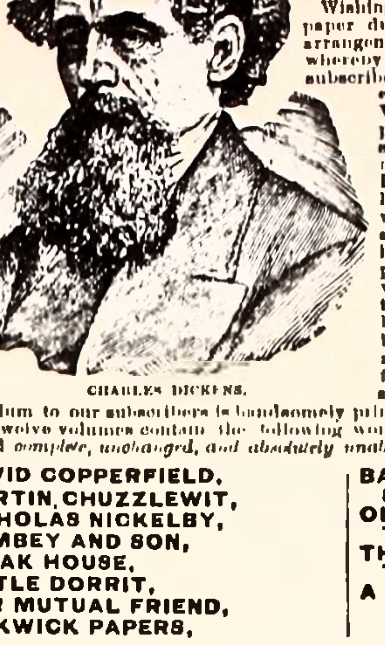

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THROUGH THE CRUCIBLE.

An Inspirational Story

BY J. WHITTEMORE, M. D.

CHAPTER XVIII.

(Continued.)

Eleven adventurous months had passed since the woman who had abducted the baby boy and afterwards saved his life made her last visit to Dr. Harvey's office. She never uttered a word of justification of her cause to the doctor until he was safely established in his rights. But after everything had been settled she told Marian that her mistress—then Mrs. Grant—told her that if she would not do the deed she would get somebody else to do it or kill him herself and if she said a word she would be the death of her. She did not dare to expose her design, and she believed then and still believes, that the only way to save the child's life was to carry him off as she did. This is probably strictly true.

In one month more William would be thirty-four years old and Marian would be thirty-one, their birthdays both coming on the fourth of March. It was arranged that this should be their wedding day. Mr. La Rue, who still retained to a large degree his love of pomp and display, was anxious that the marriage should be at his house, attended with all the form and splendor of former occasions. But Marian with the full approval of her intended husband overruled this motion, and determined to be quietly married in her own house. The guests invited were few and select, and presents were absolutely prohibited. The company invited, aside from the few relatives, were Edna Mowry and her mother, Annie Neisen, John Reed, Esquire Sharp and lady, Dr. Phillips, of Boston, Mrs. Frisbie, of Troy, and the whole Falsom family from Washington, D. C. This family was induced to come with some difficulty, by sending a special messenger and forcing upon them a large compensation for time, expenses and possible contingencies. They never regretted coming, as the sequel will show. It was a mystery to most of the company who Mrs. Frisbie was and why she was invited. But no questions were asked, not even by Mr. La Rue, who paid her much attention and conversed with her in French. There was but one bridesmaid and one groomsman. Maggie stood beside Marian and John Reed beside William. The bride was attired in pure white, with very little display of jewelry—the most showy of all was the heavy watch chain with which we are familiar. Maggie was dressed almost exactly like the bride. Mr. La Rue said she was the handsomest girl in the city—that "some how or other she must have good blood flowing in her veins." The marriage ceremony was tastefully pronounced by a liberal Unitarian minister. Everything was conducted without ostentation or artificial display. Even Mr. La Rue was pleased with the wedding. He said to his daughter:

"This is all new to me, a mighty quiet way to get married, but after all it's sensible—yes I confess you are sensible after all."

This was the first time John Reed and Maggie Kelley had ever met. They will probably meet again sometime.

Many stories end with a happy wedding. One reason is, that love too often ends with marriage. There are many who appear to be happily married whose history cannot be carried forward into the varied responsibilities and perplexities of domestic life and retain the raptures of first love.

The honeymoon is too often at its full on the wedding day. Then begins to wane and becomes obscured by cloud, and after a few months or perhaps short years, all becomes dark and gloomy as the shadow of death.

On Marian's first marriage no sun or moon ever shown. It was at the very beginning dark and gloomy, and grew darker and more and more gloomy to the end.

When at last she achieved her freedom the light began to arise and has gradually become brighter until now it appears to almost perfect day. How long will this last? Is it safe to carry their history into domestic life? Is the light of the marriage hour that of the full moon, to grow less and less to total darkness? Or is it the sun of pure love that has its early dawning, but like the light of heaven never pales or sets in darkness. The moon—"honeymoon" may suggest too much truth, but its suggests too much sadness also. Give us rather a spiritual sun shining from within the pure soul of love, always radiant upon the realms of mutualequality, liberty and truth. Labor, sickness, pains, losses, poverty or persecution may be our lot for a time, may be through mortal life; but this glorious spirit and sun rides gloriously above them all. Such a light in the soul never becomes darkness. The outside world may be never so dark, the interior of the temple of love is always radiant with the light of the spiritual heavens. No, give us no waning moon, no setting sun, but rather the sun of interior spiritual love and truth that "waxeth ever and waneth never." This couple just married "have come up out of great tribulation." One through trials of poverty, toils, loneliness and disappointments, and the other through the more dangerous and dreadful crucible of slavery to fashion, folly and wealth. The question is, have they made their garments white—not in the blood of the lamb, but through the trials they endured? Have they come out of the crucible refined as gold is refined by fire?

During all these years they had loved each other truly, but in some respects blindly. They were ignorant of each others heart's interest and motive of actions. Now that they seem to perfectly understand each other, will their ideal of domestic felicity be realized? We may keep sight of them long enough to test this question.

[To be Continued]

LITERARY.

To the Editor of The Better Way.

*"Upward Steps of Seventy Years."**—A long life is a precious gift—well spent in noble and its influence indeterminably farreaching. Mr. Stebbins has been actively engaged in the reforms which are embraced in the period from 1817 to 1887. Of these reforms and their actors he has told in "Upward Steps of Seventy Years." For Mr. Stebbins not to have given us the benefit of his rich and varied experiences would have been derelict to the duty which a man owes to posterity who has been a member of that sturdy lot whose life made (and makes) the moral grandeur of a nation in the battle for the supremacy of honor and justice.

History is best learned through biography. Many of our histories never rise to the level of philosophic inquiry and consideration. They are mere production of superficial annalists. History, in the treament accorded by the latter is a matter of sequence—a record of effects. Biography is the origin of history. It should be the ground from which the root of historical study draws its vital essence.

Mr. Stebbins has presented us with one of the best written autobiographies that has appeared for some time. It is clear and forcible, and best of all, devoid of pomp and egotism. He has seen fit to term it "autobiographical, biographic and historic." While the entire statement is borne out, the author, with true modesty, while silent on his own efforts, has presented them in the biographies of his associate workers, making the biographic autobiographic. This is rare tact, deserving of commendation, as it intensifies the interest in the book.

He gives a passing glance into the associative movement of Brook Farm, with its memories of Emerson, Ripley, Curtis, Margaret Fuller, Hawthorne, Parker; Hopedale, with Adin Ballou, the great Universalist preacher and Spiritualist, and E. D. Draper; Northampton, etc.

The biographic forms the strongest portion of the book. Mr. Stebbins' work has given him a wide circle of friends and acquaintances, of whom he writes entertainingly. I mention but a few of the many, for want of space. Pierpont, Theodore Parker, Channing, Garrison, Wendell Phillips, George Thompson, Gerrit Smith, Abbey Kelly Foster, Abigail and Lydia Mott, Abigail P. Ela, Josephine L. Griffin, Lucretia Mott, Prof. Wm. Denton, Ex-Senator Wade, John Brown, Sojourner Truth, etc.

The three last chapters of Mr. Stebbins' book are: "Spiritualism—Natural Religion;" "Psychic Science;" "Religious Outlook—Coming Reforms." They being a record of his investigations and experiences in Spiritualism. To the Psychic student the latter presents incontrovertible evidence of the continuity of life after death. They are gathered from many sources, whose publication and preservation in this form are of added import.

It is a volume that should meet with extensive sale. It ought to be placed in the hands of every boy and girl to stimulate their better efforts—to show that time may be a serviceable paymaster, but that loyalty and devotion to conscience and duty are sacred matters of eternity. To the elder mind it is a pleasing mirror, reflecting the evolution of a strong mind from the infancy of religion to that higher Pisgah, where, to him, serene and assured, he awaits the summons to

> "Join that innumerable caravan,
> Which moves on to that" now no more
> "Mysterious realm."

Respectfully,

LOUIS BUCKSHORN.

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*This is a book of 308 pages, 12 mo., cloth. For sale at this office. Price, $1.25.

THE TARIFF A TAX.

In a recent paragraph in The Reconstructor, it was affirmed that a tariff was a tax, and nothing but a tax. But it is an indirect tax, and those on whom it bears most heavily may be utterly ignorant of the fact that they are paying a tax. Indirection is invariably wrong, and an indirect method of taxation cannot form an exception to the rule. It is in direct antagonism to the nature and existence of republican government.

The Supreme Court of the United States, in the case of the Savings and Loan Association against the city of Topeka, well says:

"The theory of our governments, State and National, is opposed to the deposit of unlimited power anywhere. The executive, the legislative and the judicial branches of these governments are all of limited and defined powers. * * * Of all the powers conferred upon government, that of taxation is most liable to abuse. * * * The power to tax is, therefore, the strongest, the most pervading of all the powers of government; reaching directly or indirectly, all classes of people.

It was said by Chief Justice Marshall, that the power to tax is the power to destroy. A striking instance of the truth of the proposition is seen in the fact that the existing tax of ten per cent. imposed by the United States upon all other banks than the National banks; drove out of existence every State bank of circulation within a year or two after its passage. This power can as readily be employed against one class of individuals and in favor of another, so as to ruin the one class, and give unlimited wealth and prosperity to the other, if there is no implied limitation of the uses for which this power way be exercised. To lay, with one hand, the power of the government on the property of the citizen, and with the other to bestow it upon favored individuals to aid in private enterprises and build up private fortunes, is none the less a robbery because it is done under the forms of law and called taxation. * * * We have established, we think, beyond cavil, that there can be no lawful tax which is not laid for a public purpose."

Now, don't forget that tariff means tax. And it doesn't matter as far as that is concerned whether you call it "protective" or "revenue," it is simply tax and nothing else. Moreover, anyone can see how easy it is in levying taxes in this indirect manner, to "ruin one class and give unlimited wealth and prosperity to the other." And by observing the operation of this method the proof stares us in the face at every turn.—Reconstructor.

HOW THEY TESTIFY.

Though the body may come from the bodies of parents, yet the soul cannot, because nothing can be separated from a soul individualized. For whatever moves and lives of itself is eternal.—Lactantius.

That our death is only a passage to immortality, and that eternal life cannot succeed unless *we* go out of the world; and that this is not so much our exit out of this world as our passage into the next, by which, after having finished our course here, we enter upon eternity.—St. Cyprian.

Immortality may be affirmed of what has had a beginning, but will have no end, as angels and the soul of man.—Isidore.

It is the body that dies and is dissolved, but not the soul nor the spirit. For to die is to lose the vital powers—to be resolved into its first principles. But this cannot happen in the soul—it is the breath of life.—Irenæus.

The Deepest Lake Known.

By far the deepest lake known in the world is Lake Baikal, in Siberia, which is every way comparable to the great Canadian lakes as regards size; for while its area is over 9,000 square miles, making it about equal to Erie in superficial extent; its enormous depth of between 4,000 and 4,500 feet makes the volume of its waters almost equal to that of Lake Superior. Although its surface is 1,350 feet above the sea level, its bottom is nearly 3,000 feet below it. The Caspian Lake, or sea, as it is usually called, has a depth in its Southern basin of over 3,000 feet. Lake Margoire is 3,000 feet deep, Lake Como nearly 2,000 feet and Lego-di-Garda, another Italian lake, has a depth in certain places of 1,900 feet. Lake Constance is over 1,000 feet deep, and Huron and Michigan reach depths of 900 and 1,000 feet.

Spring Hill, Kas.

Mr. J. H. Pratt, from whom we receive occasional reports of seances with a materializing medium whom he has engaged for his private investigation of the spiritual phenomena in his own house, writes in a private letter concerning a little outside gossip:

"After three weeks of faithful and unprejudiced investigation in my parlor through Will Aber, I wrote out a challenge in duplicate, offering $500 to any man with full jurisdiction of search, strapping the medium, blacking him, hand cuffing or tying him (to be three on one side), then after one weeks' seancing if the usual phenomena did not occur the money should be theirs—they to forfeit nothing. This I stuck up in a prominent barber shop here, and is still there, I believe, when finally one gentleman manifested, but said he was too poor to spare the time. I wrote him that I would pay him and his committee $100 besides, and board them if they detected fraud. The whole affair ended right there."

Elk City, Kas.

I left Liberal, Missouri, last week, for a brief tour through southern Kansas. Lectured in the Presbyterian Church of this place on Sunday to a very attentive audience, largely composed of church people. Subject: "Modern Spiritualism, what it is and what it is not."

The subject of Spiritualism is comparatively new here. Mrs. Allen having "broken the ice" last spring, and awakened a deep interest, was followed by Bro. Colby, and there are now numerous stanch believers and investigators.

Elk City is scarcely an hour's ride north of the Indian Territory. I spent a very agreeable week or two among the Cherokees in '76, and could narrate if occasion required a very interesting experience with various tribes of our "Aboriginal Spiritualists," of New Brunswick, Me., New York, Oregon and Indian Territory. It is not very generally known, but none the less true, that a sister of Captain Jack the noted chief, was a trance medium.

I hope we shall sometime have a system of civilization that is truly "civil," and more worthy of acceptance by the Indians than is our present one.

J. MADISON ALLEN.

Chadron, Neb.

I live close to the great Sioux Indian reservation. We are having just now what is called an "Indian scare," caused by the arousal of the "braves" by their enthusiasm over their expected coming Messiah. The point I am coming at is this:

The Christians and others all look upon their theories (just as they are, as preposterous, ridiculous and unreasonable in the extreme. We look upon it the same way. But I from a neutral standing, between the Christian and Indian, consider their theory and that of the Christian flood on a par. Perhaps I am ahead of my story.

Their theory (the Sioux) is that their Messiah will flood this continent with a thin mud several feet deep, that will drive all the whites from this continent.

All Indians, of course, are to be saved, as Noah in the ark. Afterwards their Messiah is to cause a crust to come on top of this mud and trees and vegetation grow, and game to be replenished, etc.

My object is to make these suggestions and would like to have some one present the points in proper language, and comment, as I consider such an article would be timely now.

Respectfully, R. M. STANTON.

Brooklyn, N. Y.

At Conservatory Hall Mr. J. W. Fletcher continued his course of lectures on "Spiritual unfoldment and how to obtain it," on Sunday morning, Nov. 30. The speaker said: "How can we claim a closer relationship with the great unknown world. We are made up of the emotional, the intellectual and the spiritual. The emotional in our natures relates directly to our understanding. If we meet with misfortunes, or see the result of misfortunes demonstrated in others it excites our emotions There may be far greater misfortunes elsewhere, but they do not strike our emotions with the same force, as do those with which we are brought into immediate relations. We reason but little over what we do. Our minds dwell on the past, and travel forward to the future with but little thought for the immediate present. Spiritual life is really the only life, and in the realm of spirit time is not recognized, and the immediate present is the all of life. When our spirits are properly cultivated and developed we will not notice the petty annoyances of this life. The man or woman whose spiritual nature is being developed is subject to forget their surroundings. There is an apparent object in view that absorbs their attention to the exclusion of the common requirements of life, and as a consequence they are often considered foolish by those more material, but when their object is attained, the goal reached, then these same critics are first to offer their congratulations. You draw around yourselves influences in harmony with your immediate thoughts, thoughts bring tangible things, which should be controled with the greatest care. If we devote our attention exclusively to money-wealth alone we draw to us minds that have made gold their god, and we will accumulate money, but what does it amount to. In Bible times the people made and bowed down and worshipped a golden calf. We cannot serve two masters; we cannot have two principle objects in life and succeed in both.

Stephen Girard gave the money to build and endow Girard College, with a strict injunction that no dominie or church, as such, should ever be allowed within its walls. He knew the importance of separating educational institutions from sectarian control.

Peter Cooper did a grand work for humanity when he established the Cooper institute with its library. These men did not stop or expect to realize on their investments at the moment, but they are enjoying the good work being accomplished through succeeding generations from the use they made of their wealth."

On Sunday evening Mr. Fletcher, under the spirit guidance of Mrs. Leah Fox Underhill, the spirit said: "I am aware I labor under the great difficulty of not being able to make myself tangible to your senses. You see and hear me not, except as you hear me through the lips of another; that which you hear is not my voice; my tongue does not address you, and you cannot feel my touch, and I am therefore compelled to introduce myself to you again in a different form. I am endeavoring to carry forward my work—the work to which my life was devoted. I have not changed my name, my hopes nor my religion, although I have changed my place of residence. In thus coming back to you I experience to some extent the pain and suffering of the closing hours of my mortal life, and require and have the assistance of old-time friends, which you do not see; in fact the hall is full of spirit forms. This is my home. Here are those dear to me, and I could not drink from the fountain of ever crystal love and forget the thoughts of earth and the dear friends yet to come. Where trouble comes in earth life, we are led sometimes to feel, oh! if we were only dead; if we could only pass to that other world where peace reigns, and yet it is a source of comfort to me to know that with you I have anticipated this change.

When I opened my eyes in the spirit world the first angel I saw was my dear mother—always loving, always pure, awaiting to greet me. We were soon joined by other friends, among whom were Judge Edmunds, S. B. Brittan and a host of others, and this evening this hall is full of spirit forms, embracing those just mentioned; also S. B. Nichols, who says tell them there is less of me now than when I was here, but I could well spare what I have lost. Your world is a copy of this. We are drawn to you to lead you onward and upward to that which is purer and brighter. Many may fail but others rise and fill the gap until all are brought from darkness to light. Let your work go on, the turn may seem small to you now, but it will have its reward, and when you cross over you will meet many thousands that will rise up and call you blessed."

Dr. Newberry opened the Brooklyn Spiritual Conference on Saturday evening with a lecture on the subject "The Perfection of Life," saying be ye perfect as your father is perfect. When you are aiming at perfection you are in sympathy with spirits who are perfect.

The lecture was illustrated with charts without copies of which it could not be possible to give an intelligent abstract, but it was well received by the large audience present, and was followed by several speakers; also the mediums, Mrs. Kurth and Mrs. Porter, the latter giving a short address and a number of her character readings.

This conference has grown from a mere handful two years ago until the present quarters are crowded nightly, most of which can be directly credited to the able management of its chairman, Mr. S. B Bogert.

The Independent Club, at its meeting on Friday evening, welcomed the return of its foster mother, Mrs. Augusta W. Fletcher. Mrs. Gridley and others. Short addresses were made by both of these ladies; also by the President, Mr. Fletcher; and also a recitation from Mr. Loughlin; the balance of the evening devoted to sociability.

Mr. S. B. Bogert opened the Conference at No. 1836½ Fulton Ave, on Thursday evening, with a short address, which was followed by tests from Mrs. Porter and Prof. Van Horn. This conference has grown to be a very interesting child, though only a few weeks old, under the successful management of Mrs. McGibney and Mrs. Van Horn, assisted by other ladies of the immediate vicinity.

At Mrs. Jennie C. Blake's parlors, on Sunday evening, there was as usual a large audience, Mrs. Blake giving tests to almost every one in the rooms. Mrs. Blake attracts to her rooms a large class of people who have not been attending spiritual meetings, and all go away with a new thought.

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MT. LEBANON, N. Y.—I am wonderfully pleased with the book. CHAS. CARTER.

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PSYCHIC RESEARCH SOCIETY.

On Sunday last, despite the gloomy, forbidding weather there was a large audience present at Douglass Hall to welcome home our regular speaker, Mrs. Adah Sheehan. And right royally were all repaid, for as ever, the guides handled the subjects presented for discussion with their customary vigor, originality and illustrations from life, and each one of the listeners were enabled to see the universality of law, the discovery of which makes us men and women of wisdom. As long as such intelligences as these approach earth life through this lady and many others who are working on the spiritual platform of our country, we may be sure that Spiritualism will be the advance guard of all true reform. Error is slowly retreating, but no less surely, in the strong and searching light thrown upon us from the higher light.

Mrs. Sheehan reports splendid progress in spiritual matters in Grand Rapids and vicinity, but as everywhere the burden rests upon the shoulders of a few who have the interest of the cause at heart. One remark of Mrs. Sheehan being quite significant: "that it was an easy matter to make Spiritualists of hungry-hearted mortals seeking proof of another life, but quite another thing to induce those who know those truths to come to the front and assist in disseminating the knowledge that would make us all better for the knowing." I think the officers of every society have felt this. However the Banner of Spiritualism is afloat and in time all will see. Mrs. Sheehan again next Sunday. Admission free. All invited. EVA SAGMASTER.

The Hangman

Who hung Birchall has been frozen out of the Toronto Boat Club. For what reason, I should like to know? Is he any more unworthy of respect than the judge or jury, or anyone else who had to do with or approved of Birchall's killing? What absurdity is this? To approve the hanging of a man and then refuse to associate with the man who does the hanging. If the hangman is not respectable, neither is the government that hires him. If the government is respectable, so is the hangman. There is no logical escape from these conclusions.—Twentieth Century.

ELECTRICITY.

To the Editor of The Better Way.

Ours is an age of intellectual activity. Inventions multiply without number, and every day some new improvement claims precedence of the discoveries of yesterday. The truthful historian standing on the threshold of the twentieth century, will be compelled to write our age as the most progressive in the long line of the past. Man in this age has gained a greater mastery over nature than all the centuries since the dawn of the Christian era. To his inventive genius earth, air and sky have freely yielded up their treasures, and time and space have bowed willing servants at his feet. He rides by steam and electricity, talks by lightning, and makes the hitherto untamed forces of nature do his bidding.

His discoveries have not been confined to the ponderable world about him. In the stretch of his intellectual power he has reached out to meet and master those occult forces which build and destroy life. In the ages of the past he regarded those external objects his eyes beheld as the most powerful things in nature. He is now beginning to realize that behind all outward forms lie hitherto unknown forces which build and destroy worlds, and also sustain and destroy life.

We do not alone live by the bread we eat, water we drink and air we breathe. Behind all this lies an invisible and all potent force, without which we could not exist. Our discoveries have led us to believe this force is that which, for want of a better name, we call electricity. No scientist has as yet been able to analize this mysterious power. Science deals with the order and succession of phenomena, but it cannot and does not lift the veil which hides the secret of creation. What this force is in its last analysis we may never know. We can, however, believe that somewhere in the infinite vortex of creation all force is one and indivisible. That as all the modes of motion are one, so light and heat, magnetism and electricity, have one common origin, springing forth from the infinite of being. If we apply electricity to the living body, in its most coarse and intense form, it produces instantaneous death, as surely as the surcharged cloud speaks in the thunderous peal.

When our bodies become deficient in this vital element, disease follows and death, if not properly supplied. This truth has been slowly dawning upon the mind of man ever since Anthero, a freedman of Tiberius, was cured by its remarkable power in the first century. He who denies the power of electricity when properly applied as a therapeutic or curative agent in certain forms of disease, is surely ignorant of one of the most powerful forces in nature.

How to apply this wonderful power so the best results may be obtained is the objective point toward which the advanced thought of our age aims.

We modestly and yet persistently claim Dr. Thomas' inventions the most simple and perfect method of applying electricity to diseased portions of the human body yet discovered. They are the result of fifteen years of patient study and toil, years in which personal wealth and happiness were entirely forgotten under the influence of an overmastering desire to benefit a race wherein disease holds high carnival, and premature death casts over nearly every hearthstone his sombre shadow. In making this claim we would not say an unkind word of any electrical or magnetic appliance now offered to the public. They are no doubt doing their work, and whether meritorious or not, those who use them are competent to judge. The electric battery, as used by physicians, has done and is still doing for the suffering an important work. Its defect lies in the fact that the effect cannot be made continuous, and the patient feels for a brief time a current which, in many cases, is too intense, and the effects of which are in a measure lost before another treatment can be obtained. In our appliances this difficulty is entirely overcome. The strength of the current can be regulated by the patient. It is continuous, by day or night, silently, yet surely, doing its work, by supplying the diseased body with a needed element of life.

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Selfishness.

BY JANE D. CHURCHILL.

The quality of selfishness is implanted more or less in every human heart. It is almost the first trait of character to manifest itself. In many little ways it comes to the surface. It is so universal that we are led to think it is one of the agents that is to aid us in our upward progress. It is something given us to combat and overcome. In the effort and the struggle we gain a power and strength that can come in no other way. If we allow selfishness to conquer us we are indeed poor soldiers in the great battle of life. Let us rather be determined to win in the conflict. Though it be long and hard, we shall have cause to rejoice when the victory is ours. The truest happiness is found in the unselfish efforts for the good of others.

About Tornadoes.

Lieutenant Finley, in a paper on Protection against Tornadoes, mentions many curious facts about the habits of these objectionable visitors. The width of a tornado track, as observed in America for the past twenty years, averages about 1,359 feet, while its length averages from 300 yards to 200 miles with an average of twenty-five miles. Its average speed is 44 miles an hour, but sometimes it quickens its speed to 100 miles an hour. It lasts for seventy seconds on an average. If you see a tornado coming you had better make for the right. A wood house is safer than a brick or stone building. Tornado retreats are constructed in the shape of caves or dugouts, and the risk is now so well recognized in the States that every year many millions worth of property is insured against destruction by tornadoes.—The Forum.

Obituary.

Passed to the higher life November 30, 1890, from his home in Shaftsburg, Seth Pettibone, aged 65 years, 3 mouths and 2 days. He married Ann Eliza Caldwell June 6, 1848. She died in Corrinna October 9, 1856. On May 3, 1862, at Perry Center, married Christina Shaft. Commenced the investigation of Spiritualism early in the fifties, and has been a staunch and firm believer ever since. He leaves a wife and four children to mourn the loss of the physical, but they all have a knowledge of spirit communion, and realize their loss in his gain. For long years he was afflicted with that terrible disease, consumption, but bore his sufferings patiently, often telling his loving wife that he felt the presence of his spirit friends who came to strengthen and comfort him. He was a member of the Masonic Order, loved and respected by all, and we know the world is better for his having lived in it, and our prayer is, let us live the life of the righteous, that our last end may be like theirs. Funeral services conducted by the writer.

Passed to the higher life, infant son of J. and E. Willis, on Wednesday, December 3rd. He was a bright little bud of promise, but the angels have taken him to bloom forever in the paradise of God. While the parents know nothing of spirit communion, and are not Spiritualists, we hope in time their spiritual vision may be opened, and they may realize his presence. Services conducted by the writer.

NELLIE S. BAADE.

All scalp and skin diseases, dandruff, falling of the hair, may be cured by using that nature's true remedy, Hall's Hair Renewer.

PUNGENT PARAGRAPHS.

Who got Parnell into trouble?
O, Shea did.
What she—a woman again?
Yes—a female Shea.

⁂

Book publisher to author: I cannot accept anything more under your present name.
Author: Why not?
You have published a poem under it.
And what of that?
Why, you have sacrificed your reputation as a practical writer and a competent judge of human nature—poets, you know—what a pity—hm.

⁂

The policeman who craved indulgence for sleeping on duty on the ground that he might have clubbed an innocent man during his wakeful hours, establishes the precedent for adding another goddess to our art galleries—the goddess of Impudence.

⁂

Gazzam—How long do you suppose a man can live without eating?
Maddox—I don't know. Have no personal experience. I advertise largely, you know.—Judge.

⁂

The Alliance papers claim to have been the cause of the recent political turnover, and say they mean to hold the balance of power until one or the other party comes to terms with them concerning their ideas of law making.

⁂

A. D. 2,000.

Did you go to hear the phonographic parson this morning?
Yes; but they got in the wrong cylinder and we had "Rienzi's Address to the Romans" instead of a sermon.

⁂

The knot, or nautical mile, is 6,086 feet, while the statute mile, which is employed in measuring distances on land is 5,280 feet.

⁂

Willie (who has eaten his apple)—Mabel, let's play Adam and Eve. You be Eve and I'll be Adam.
Mabel—All right. Well?
Willie—Now you tempt me to eat your apple, and I'll succumb.—The Bostonian.

⁂

Tramp—I understand that a pocketbook containing $20,000 has been found on the street, and you have got it here. I lost it.
Police Justice—What proof have you got that you lost it?
Tramp—This big hole in my pocket.—Texas Siftings.

⁂

Dr. Regnard, a famous French physician, concludes from experimental proof that drowned bodies sinking to a depth of from 6,000 to 7,000 metres do not decompose. The discovery rests mainly on the fact that decomposition does not take place in animal tissues when they are subjected to a pressure of anywhere from six to seven hundred atmospheres, a pressure corresponding with the water depth given above.

⁂

Early in the present generation of business men there were but five millionaires in this country. They were: John Jacob Astor and Stephen Whitney, of New York; Nicholas Longworth, of Cincinnati; Stephen Girard, of Philadelphia; and William Gray, of Boston. There are now five hundred millionaires in New York alone.

⁂

WHERE MEN AND HORSES DIFFER.

Unlike a horse, a man may be driven to drink, but not to water.—Puck.

⁂

A curious accident occurred to the locomotive of train No. 46, of the Baltimore and Ohio Railroad, recently. While running at a good rate of speed near Barnesville, on the Metropolitan Branch, a large owl flew into the locomotive headlight, smashing the heavy glass front into smithereens and overturning the lamp. This set fire to the lantern, which was destroyed. His owlship was cooked, head, feathers, feet and all.

⁂

It is stated that a hotel has been built in Hamburg entirely of compressed wood as hard as iron, and rendered absolutely proof against both fire and the attacks of insects by subjection to certain chemical processes.

⁂

HARD.

I wrote some foolish verses once
On love. Unhappy churl!
The metre makes me shudder still.
I sent them to a girl.

I know that girl, and if I should,
Like Byron, wake some day,
To find fame written on my brow,
She'd give those lines away.

So now I have to watch myself
Each hour. Oh, hapless blight!
For if I should be great, of course,
Those lines would come to light.
—N. Y. Sun.

⁂

OYSTER PEARLS VS. WAX.

After placing himself outside of a plate of raw oysters in a downtown New York restaurant, a hungry and seedy looking stranger arose from the table and walked over to the cashier's desk. In his hand he displayed two pearl-like pellets, somewhat smaller than an ordinary pea.

"What are they?" inquired the cashier.

"Pearls," responded the stranger. "I found them in one of your oysters. They are as pure gems as I ever saw. I used to be a lapidary, and I ought to know. All they need is polishing to make them worth a good sum of money."

The cashier lifted them from the palm of the stranger's hand and made a critical inspection. At first he was skeptical, but finally succumbed to the stranger's descriptive powers and asked what he would take for them.

"When nicely dressed and finished off they are undoubtedly worth $10 each; but I need money, and need it badly, and I am willing to sell them for $2. Of course, you'll have to pay to have 'em polished, but it won't cost you much."

After a little haggling the sale was made and the man departed. After the cashier finished his duties that afternoon, he went to the nearest jeweler, from whom he learned that the supposed pearls were nothing but wax.—Jeweler's Weekly.

⁂

One day Mr. Phillips was in a railway car in which were a number of ministers returning from a convention. Among them was a man with a loud, strident voice, who was loudly declaiming against the Abolitionists, and especially against Mr. Phillips. He was talking to everyone in the car, and finally shouted that he understood Mr. Phillips was on board. Calling the conductor, he asked him to point out Mr. Phillips. The conductor indicated the orator who had been an interested listener.

The little man with the voice strode up the aisle to a disrespectful distance, and, after striking an attitude, the following colloquy took place:

"So you are Wendell Phillips?"

"I am, sir," said the orator quietly.

"Then why don't you go South and preach your doctrine there?" shouted the little minister.

"At that time," explained Mr. Purvis, in relating the incident, "any Abolitionist would have been lynched in the South."

Replying to the clergyman, Mr. Phillips asked:

"You are a minister of the gospel?"

"I am, sir."

"Your mission is to save souls from hell?"

"It is, sir."

"Then why don't you go there, sir?"—Philadelphia Press.

⁂

THE NEW CURATE.

The ladies thought him lovely
'Til he wed the sop-
ran-
o—
And then they told the vestry
That they thought he'd bet-
ter
go.

⁂

YOUNG ANANIAS.

Sunday tea time.
Mother looking at Johnny reproachfully—Where have you been, Johnny, this afternoon?
Johnny uneasily—Sunday school.
Mother—Why do you smell of fish and look so wet?
Johnny desperately—Teacher told us a story of Jonah and the whale.—Philadelphia Record.

MOVEMENTS OF MEDIUMS.

Lyman C. Howe speaks at Meadville, Pa., for January '90.

Miss Sara Williamson is at 210 4½ street, Washington, D. C.

Mrs. R. S. Lillie officiates each Sunday at Berkeley Hall, Boston.

Dr. E. H. Matthews has located at No 1 Chester Square, Boston, Mass.

Mrs. Lois Waisbroker's address for the winter will be St. Elmo, Tenn.

Dr. F. L. H. Willis may be addressed 40 Ave. B, Vick Park, Rochester, N. Y.

Address W. J. Colville, Gedney House, Broadway and Fortieth street, New York.

Address Dr. A. W. S. Rothermel at Ida Grove, Ia., Lock Box 8, until further notice.

Dr. F. L. H. Willis will lecture in Buffalo, N. Y., during the Sundays of December.

Lyman C. Howe's address during December will be 2137 Uber place, Philadelphia, Pa.

John Slater is holding public seances in Scottish Hall, Larkin street, San Francisco, Cal.

F. A. Wiggins speaks the first two Sundays of December in Haverhill for the Fraternity.

Mrs. H. W. Cushman, musical medium, may be addressed 104 High street, Charlestown, Mass.

Mrs. Julia E. Davis' address is 70 Winsor St., Cambridge. She has a few open dates for lectures.

Hon. Sidney Dean occupies the platform at Grave's Hall, Springfield, Mass., during December.

Dr. U. D. Thomas, psychologist, may be addressed at 141 North Lafayette Street, Grand Rapids, Mich.

Mrs. Mary C. Barnitz, will accept engagements to lecture. Address: 90 Laurel street, Cincinnati, O.

Address George H. Brooks at 722 South Grand Ave., Los Angelos, Cal., where he is now lecturing.

Dr. W. L. Jack, trance medium and magnetic physician, can be addressed at 16 Beacon street, Haverhill, Mass.

Miss Jennie Leys speaks during December in Lynn, Mass. Her permanent address is Box 13 Medford, Mass.

Prof. G. G. W. Van Horn has located for the winter in New York City. Address him at 355 West Twenty-ninth street.

Mrs. Nellie S. Baade, trance and inspirational speaker, will make engagements for winter months. Address: Capac, Mich.

Bishop A. Beals lectures at Indianapolis, Ind., during December, having had a successful season at Detroit, Mich., last month.

Mrs. H. S. Lake speaks in Washington, D. C. during December. A. E. Tisdale fills her place at the Temple in Boston during that time.

Dr. J. R. Nickless and Mrs. Edith E. R. Nickless have taken rooms at the Winsor House, Oakland, Cal., where they can be addressed for the winter.

Dr. Rothermel is away on a trip to Waco, Ga. where he has a half interest in a mine. His address, however, will be as heretofore. Lock Box 81, Ida Grove, Ia.

Dr. J. V. Mansfield, the spirit postmaster, having returned from the East with his young wife, has located at 1104 Market street, San Francisco, where he may be consulted.

Mrs. Augusta Francis Tripp, mental healer; also correspondent and short story writer for the spiritual and progressive papers, may be found at 8 Dwight street, Boston, Mass.

Prof. J. Clegg Wright speaks in Indianapolis during December; E. Saginaw, Mich., January; Grand Rapids, Mich., February, New York City, March, April and May; Cincinnati, June, 1891.

Mrs. Maggie Stewart, platform test and clairvoyant medium, 264 East Main St., Piqua, Ohio, can be engaged for the winter months by societies in need of first-class talent. Address as above.

Mrs. H. S. Lake will speak for the Spiritual Society of Washington, D. C., the Sundays of December. Parties wishing her services for week days in that vicinity will address her at 52 Worcester street, Boston, Mass.

Mrs. Edith E. R. Nickless lectures in Oakland, Cal Hall, Clay and Eleventh streets, every Sunday evening. On Friday evenings she gives a test meeting in same hall. In Almeda, Cal., Masonic Hall, lectures and tests every Tuesday evening.

Mrs. Myra F. Paine, well known to our readers through her able correspondence and contributions to THE BETTER WAY, desires engagements for lecturing. Societies in want of an intelligent speaker will do well by addressing her at Painesville, O.

Dr. J. K. Bailey spoke at Stutgart and near Almyra, Ark., Nov. 2d, 7th and 8th; at Glenwood, Crawford Co., Ark., Nov. 16th; at Arkloe, Ark., Nov. 20th; at Liberal, Mo., Nov. 30th. For engagements address him home address, 812 S. Washington Ave., Scranton, Pa.

Edgar W. Emerson will lecture and give tests at Newburyport, Mass., December 7th and 14th; at Fitchburg, Mass., 21st and 28th; was at Meadville, Pa., December 2d. Address him at his home, Manchester N. H., 240 Lowell street. Open for engagements for Sunday, January 4th and 11th.

G. W. Kates and wife resumed meetings last Sunday afternoon in Columbia Hall, 1325 Columbia Ave., Philadelphia, Pa. Mrs. Kates holds receptions at the same place each Monday, Wednesday and Friday afternoons. They will accept engagements after January. Address them at 2234 Frankford Ave., Philadelphia, Pa.

Carrie E. S. Twing will speak in Red Men's Hall, Haverhill, December 14th; in Brittan Hall, Haverhill, December 21st, 28th; Pittsburg, Pa., the month of January, Elmira, N. Y. February; March 1st and 8th, Springfield, Mass. Anniversary Exercises, March 31st, Saratoga Springs; April, Grand Rapids, Mich., May, Albany, N. Y.

W. J. Colville will spend the Christmas season in Boston—so we are informed. He will lecture in Worcester, Mass., Sunday, Dec. 21st and in Boston Dec. 22d. On that day he will speak at Hotel Copley, 18 Huntington Ave., at 1:30 p. m. and in Berkeley Parlors now occupied by Dr. Geo. A. Lee, at 7:30 p. m. He will speak in Worcester again and Sunday, Dec. 28th and January 10th, and conduct week-day meetings in Boston till January 10th. On Christmas and New Year's day special exercises will be held in Berkeley Hall at 10:30 a. m.

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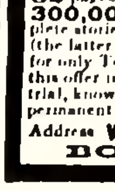

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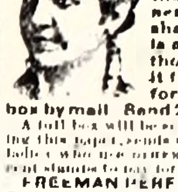

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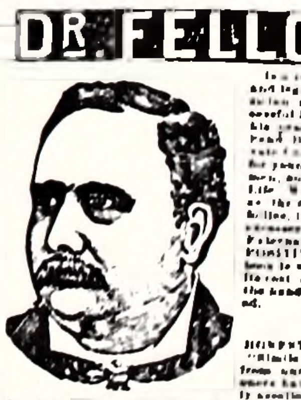

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